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TERMS.

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LEXINGTON:
WEDNESDAY, OCTOBER 30, 1833.

For the Western Luminary.

To Alexander Campbell, of Bethany, Va.

DEAR SIR,—I admire your scheme for the overthrow of christianity. Strange that no one ever thought of it before! It is so easy! Only profess to be christians and bishops, instead of enemies!

You began well,—to pull down all creeds and confessions; thus admitting into the church, men of all opinions: Unitarians, Universalists and Deists. Your reasoning was truly plausible; "That uncharitableness, which proscribed thousands from the standing and reputation of Christians, because of a refusal to subscribe a few unintelligible and inexplicable, cheerless and gloomy dogmas, will be frowned out of countenance." But to prove you inconsistent, your enemies are circulating a prodigious slander, and say that you will not receive a man into your society, unless he submits to be ducked in a pond, or hole of water! I have contradicted this, and asserted that you deny all such uncharitable and narrow notions—that you take *any* man into the church, in whatever way he please—that you are the last man to interfere with the rights of conscience. Who could wish greater latitude than you give?

"I little care what men believe,
Provided they *my faith* receive,
And come to me, with me unite,
And think *my views and plans* all right,
And *swear allegiance to the water*.—
As for the rest 'tis little matter,
Should they get drunk and swear and lie,
Steal, and the word of God deny—
They've taken the baptismal vow,—
Their sins are gone—no danger now."

But alas! This "uncharitableness" was early adopted. Yes, Paul delivered two men over to Satan, because they could not think just as he did! Or according to his own statement, because they erred in some matters "concerning the faith." 1 Tim. 1: 20. I do expect, if you had been there, you would have been added to the list. This same Paul, too, was the first propagator of those "cheerless dogmas" that we hate, such as, that God "worketh all things after the counsel of his own will"—that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"—that "he hath mercy on whom he will have mercy, and whom he will, he hardeneth."—Oh shocking!!

In the next place, you prostrate the ministry. Your arguments, (M. H. Vol. 1. No. 12. p. 559) are conclusive. "There was no more countenance for expository sermons, or commenting harangues, or an order of men for such purposes, than for an order of Priests and Levites now to present offerings for the people." And yet men talk about *preachers, ministers, bishops*, &c. But this error had its origin also among the Apostles; for they were at the bottom of all this business. In their writings there is mention of an order of men called ***Presbyters*** or ***Elders***, ***Teachers***, ***Ministers***, ***Bishops*** or ***Overseers***, ***Pastors***, ***Watchmen***, ***Shepherds***, and the like! Yes, like the present clergy, they had their associations or conferences. They talk about "the laying on of the hands of the Presbytery,"—of ordaining and sending out men to preach! They would talk of themselves as Shepherds, and of the people as their sheep! "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers." And these same illiberal Apostles began to warn the people of "grievous wolves not sparing the flock,"—of men arising that would speak "perverse things, to draw away disciples after them." If they were now on earth, chance if they would not say that you are one of those persons! But such "uncharitableness will be frowned out of countenance."

The most successful way to prostrate the ministry, is to charge them with designs against the government—with preaching for money, &c. In this way we prejudice the minds of the people against them—prevent their obtaining a support, and force them to follow farming, or some other business, and thus cramp their operations. With your management on this point, I was highly pleased. Though Paul was an untiring preacher, as appears from his history, yet you have made it appear from the number of times you quote his example of *working with his own hands*, that he never once thought of a preacher's living by the ministry. Here, however, you ought, in "restoring things to their ancient order," to have proved some how, either by a pretended quotation from Griesback, or some of the religious infidels of Germany, or in some other way, that Paul had his delightful country seat, his farm, his shops, and manufacturing establishments, printing press and Christian Baptist, or Millenial Harbinger—that he was a Post Master, to receive, *free of postage*, all orders and contributions for his papers. In this way try to induce all ministers to follow his example, and make preaching the gospel a very unimportant part of their business in this world. And to make this matter unquestionable, you had better try your skill at "emendation" in your next edition of the New Version, and leave out those "spurious" passages that hold out the idea of paying preachers, such as 1 Cor. 10: 11–14. For authority, quote a German Unitarian or Infidel.

In making and circulating slanders againts ministers, the more outrageous and unreasonable, the better, so that you assert and re-asssert with confidence and boldness. It is a very easy thing to excite prejudice. You recollect how the Jews had the author of this superstition put to death, by charging him with base designs—being an enemy to Cæsar, &c. So the people afterwards were roused against the Apostles. They were represented as "pestilent fellows." And in fact there was reason for these charges, for they assumed their high sounding titles of bishops or overseers—began to organize their forces in their Councils and Presbyteries. Yea, verily, we are told that every week they tried to get the people's money! But the clergy now are learning better. They have not the impudence to offer to take up collections every week, but as often as they can, they try to get money, and pretend that it is for Bible Societies and such things, when all know they just put it in their pockets. And if there is not a stop put to these things, we will see these preachers living on their county seats in as much splendor as any editor in Brooke county, Virginia. Yea, sailing about in steam-boats and carriages, from city to city, and from town to town, with an air of as much self-importance as though they owned a paper mill and printing press, or were editors of some such wonderful paper as the Philadelphia Reformer, or New-York Correspondent! Ah, these fellows are very Jesuits! No one can tell their arts to get money! To be called Bishops or D. D. and to make money is their object.—Permit me to tell you a story about one, that will give a new clue to their tricks. In the western part of Virginia, I was acquainted with one who made wonderful pretensions to learning and honesty, and love for "the ancient gospel," and "the ancient order of things." He came to this country from *some place*. He had certificates. He, however, might have forged these; for these preachers stop at nothing. He told some big tales about sailing from the city of Londonderry in 1808, destined for Philadelphia—about being shipwrecked on an Island, and sailing the next year from the city of Greenock, for New York. He talked about his being offered handsome salaries to settle in Philadelphia and New-York. Why he did not accept of these offers was to us strange! Indeed a good many began to think it was a fabrication. But many of us could not *then* believe that preachers would lie. On the 12th day of March, 1811, he took unto himself a wife of the Presbyterian connexion. When he came to this country, he was a Presbyterian. He quit them and joined the Baptist. But they could not put up with his arrogance. "Cæsar aut nihil," was his motto. He however succeeded. He got to be a Cæsar, and one of the richest men in all Brooke Co. There were a thousand conjectures about his great *disinterestedness* in coming to this country. But now, when the people have found out how dishonest preachers are, they believe only just as much of his story as they please. There is a tradition about him, that he or his father's family were so poor that they would have suffered when they first came to this country, had it not been for the charities of the Presbyterians.—But the ungrateful wretch when he joined the Baptists, poured out the vials of his wrath on the sect of people that had kept him from perishing! But if ingratitude were the least sin these preachers were guilty of, they would do right well.

I have lately been thinking what a pity you had not been at the crucifixion of the founder of the sect called Christians. You might then have put an end to the superstition. We see that these preachers generally manage to put on the appearance of being honest men, and thus deceive the people. But still once and awhile, we detect some of them in their rascality. You recollect the account you gave in the Christian Baptist of the Missionary in Ohio, that said, "d——n the preachers, so long as I can make more money by speculation."—He seemed to have something of the feelings of the Brooke Co. Irishman. Both of them would sometimes preach, but always acted on the principle, "d—— n the preaching, so long as I can make more money by speculation." Now see the argument. By telling two or three such stories, you have routed the clergy. You have succeeded in making the community believe they are merely a hireling set of men, that aim at nothing but to get the people's money. Now if you can prove so much by two or three cases, when there are thousands of preachers, how much greater would have been your success, if you had lived when there only twelve. You could then have proved [not from the Philadelphia Reformer, but] from facts, that one of them loved money so well that he betrayed his master for 30 pieces of silver; and another, like the Ohio Missionary, cursed and swore. It would then have been easy to have made every body believe that they were all alike. Go on then,—let us expose all such fellows as the Ohio Missionary, and the Brooke Co. Irishman.

Your plan is also a good one, to get rid of the Bible. Give us a new edition of your version every year or two. Attend closely to "emendations." By leaving out a little every time, we will soon have the Bible to suit us.—You have left out 1 John 5: 7. Leave out all those passages that speak of human depravity, the operations of the spirit, the trinity, and future punishment, and then you may take from off the Bible, all those frightful "bearskins," and make it a pretty charitable kind of book. Campbell and McKnight will do for authority. Though they had not much more reverence for the Bible than we have, yet the people in this country do not generally know this. Mr. McCalla, you recollect, said they were men too similar to you—that they lacked piety—the one a hypocrite—the other an unbeliever. If, however, these men will not carry you out in all that you wish to make "spurious," go to some of the German Unitarians or infidels. Your own *say-so*, is excellent authority. You have, by your arts of *twistification* and *befogification*, nullified the moral law, and abolished the Sabbath day,—a thing the whole French nation could not do. It is true, many pretend not to understand your logic, and call it *black-dog philosophy*.

I have no doubt you are pained at the success that has attended Bible, Tract, Missionary and Temperance Societies. Oh! lamentable! China, Burmah, Hindoostan, South Africa, the Sandwich Islands, &c. are all likely to be brought under the influence of this Christian superstition! Could you not prove from the theological writings of ***Bishop Celsus, and Porphyry***, that Paul was not a missionary, and that he wrote against such things in his Christian Baptist? You predicted that these enterprises would all fail. But you must change your plans,—*pretend* to be their friend, become a Missionary, a Bible Agent, then begin to ***find fault***, little by little, under the cloak of friendship, till you defeat the scheme. Now you know ***at this time***, there ought to be but ***one*** benevolent society. Its object should be to circulate the "Christian Baptist," and "Millennial Harbinger." Let one copy of these be put into every family on the globe,—*then* form a Bible Society, not to circulate the old Bible, but your New Version, which, by that time, you can have so nicely trimmed, that we would not be ashamed to offer it to the Confuciusites of the Celestial Empire. To give the Bible as it now is—so "spurious" and imperfect to all men! Why the Roman Catholics know better. Turn, Sir, turn! Be a friend of these institutions, till you can get into the place of the Dutchman's Dick-horse—in the lead. But this would show a want of stability! No matter. In these things we must do any thing to gain our point. Remember how the Brooke Co. Irishman did, when he determined to make money. He was a first a ***Presbyterian***, then a ***Baptist***, then a ***Unitarian***, or ***Trinitarian***, or ***Anythingarian***, or ***Nothingarian***, as suited the times. O, how it would rejoice our friends, Mr. Owen and Miss Wright, if we could put down these Societies!

I would advise that you go not from home often. I discover that people have a better opinion of you before they see you, than after. Or if you travel, be cautious where you give general challenges. You had like to have ruined our scheme by going to Nashville.—There are a few such men as Jennings, that are capable of seeing into our schemes and exposing them. The talk is that you left Nashville "pretty much snubbed," and that "you have been ever since twisting and writhing like a wounded snake." The people between Cincinnati, and Nashville, compare your tour to Nashville, to Bonaparte's expedition to Russia. They say you went vapouring and boasting, till you met with Jennings. After a few days bombardment, you perceived that you had neither powder nor lead,—that you all at once saw that winter was coming on, raised the seige, and with rapid movements crossed the Rhine, unattended even by your charioteer. Indeed, from all I have heard, I expect the sage politician, Davy Crockett, who knows when dogs are wrong, would say, that you were "barking up the wrong tree." In some places the people, who are acquainted with your South Western crusade, call you Don Quixotte, and your good brother that was with you, Sancho Panza. They say *immersion* is your Rosinante. But what has become of Sancho? I have not heard of him since you demolished the windmill at Nashville. I fear he indulges in his old habit of sleeping. If there be any thing that he loves more than his master's service it is sleep. Ah, poor fellow! he is too much inclined to say, "Praise be to the man that invented sleep." If you don't expect to need the squire soon, (and I would advise that you go no more in quest of adventures, till you make Rosinate a better looking horse) I think you had better give him a Missionary appointment to Nashville. The place is still full of superstition. He can be supported out of the New Version fund. Do you stay close to Bethany, and carefully avoid debating with such men as Jennings.

Mr. Jefferson has somewhere said, that Bacon, Locke and Newton, were his trinity of great men. They were great men to live in the dark ages. My trinity of great men is Fanny Wright, Campbell, and Thompson.—Fanny, the great reformer in the political world—Campbell in the Theological—and Thompson in the Medical. Miss Wright keeps the world in order without any laws or expense of government. Campbell saves the soul by water. And Thompson saves the body with steam.

Thompson and Campbell,
With water and steam,
Make us all healthful,
And cleanse us from sin.

And yet some are so perverse, that they call these improvements and discoveries, misrule and licentiousness! For such deep-rooted superstition there is no remedy! No matter if the Ohio Missionary, or the Brooke Co. Irishman, would get every cent of their money.

Onward, Sir, onward to victory. Thunder it down upon the clergy. Soon we will make the Brooke Co. Irishman, wish he was eating potatoes among the bogs of Ireland. Yes, we will sound a storm about him more terrific, than when Æolus laid him out on Ila. It is, however, out of the question for him to get back to Ireland. The masters of ships consider him a Jonah. They would rather be among the rocks of Scylla and Charybdis than have him on board. This fellow lives not more than 100 miles from Bethany. Do you know any thing about him?

The success of our enterprise is sufficient to convince every body that we are right. See the thousands that have fallen in with you.—See also the success of sister Fanny. In Millennial Harbinger, Vol. 2. No. 4. p. 164, you inform us, that "Miss F. Wright has obtained 20,000 followers, (in New-York) notwithstanding all the religious bustle of all the benevolent schemes of the day, with all the preachers of a hundred *isms* to aid them." Ah, truth must triumph over error. Your and her success is an unanswerable argument that we are right.

The Presbyterians can't believe that you were brought up in the school of Presbyterianism. They say you have a mind and character that savour much of the school of Munster, when John Blockhold was made king of Zion.

But never mind the anathemas of the old sects. Indeed, you must expect persecution. But what a pity that a man of your meekness, and humility, and possessing so much of the spirit of Christ should be so persecuted! But there are many bitter enemies to the "ancient order." You recollect the account you gave in Millennial Harbinger of poor Davidson. He drank deeply into the spirit of "restoration." Yea, he wished to restore an order of things as ancient as Adam, when men had no need of clothing. And yet the enemies of "the ancient order" asserted "that Davidson goes about and preaches only for the sake of doing all the harm he can to religion." Just so they say of you! But they stop not here. They tarred and feathered the poor fellow! Would it have been much more like the thing, if they had tarred and feathered the Brooke Co. Irishman?

In the love of "the ancient order,"

Yours &c. THOMAS PAINE, JR.

From the Philadelphia World.

The Recantation

Of a clergyman withdrawing himself from the ministry and communion of the Roman Catholic Church.

The salvation of my own soul, and a sincere desire for the salvation of my fellow beings, prompt me, first, to break the fetters of prejudice, and, having broken them, to fly to the rescue of my fellow captives who are still under the trammels of Popery. By the grace of God, my efforts may oppose an insuperable barrier to the future devastations of Popery in our happy land. Many already have been captivated by the alluring representations of the heralds of Romanism. The exterior of this deadly sepulchre may appear, to some, white and unspotted as the truth itself, but he who has penetrated into its dark recesses is appalled at the hideous spectres that are presented to his view, and struck with horror at the victims who lie immolated at the shrine of her soul-destroying system. Dead men's bones, and worse than dead men's bones, their immortal souls, lie in heaps of ruin. The very air of this pestiferous region paralyzes the soul, and deprives her of the activity that is necessary for her escape. The doors of infallibility being closed upon her, she is left to grope her way, hood-winked by blind obedience, in a labyrinth where every step leads her farther from the light of truth, till, at length, exhausted, she sinks, the unhappy devotee of blind attachment, or the victim of despair.

Eternal praises unto the thrice happy illuminating mercy of God my Savior, the mighty power of grace at length broke the bolts of my confinement and set the prisoner free. Enjoying now the freedom with which Christ had made me free, I shall take the liberty of vindicating his glorious cause by exposing the horrors of Popery to the public view.

And first, I thus publicly, in the sight of heaven and earth, withdraw myself from the Roman ministry, and from all communion with her church.

It has now been about two years since I left the exercise of the ministry. During the two years previous to my leaving it, I exercised my functions in a parish on the river Raisin, in Michigan territory. The people under my charge were almost wholly French, or, rather, Canadians. I found them, on my arrival amongst them, not only destitute of religion, but a scandal even to human nature. Obedience, however, placed me amongst them, and I began my work. I labored with unremitting assiduity to convince them of the necessity of regeneration in order for salvation: this was a doctrine they did not comprehend; or, at least, they thought they could be saved without it: Provided they could get the priest to pardon their sins, all was well. *"He who hears you,* (i. e. the priest,) *hears me."* So firmly persuaded are they that in hearing their priest they hear Christ himself, that, provided they get absolution, they are satisfied. Hence it was that all my efforts and all my prayers for their conversion were ineffectual. My admonitions, at length, became so insupportable to them, that they resolved to get rid of me, seeing I was a continual opposer of what they considered the innocent diversions of life, and of the liberties which Christians may lawfully enjoy. The innocent diversions, were horse-racing, hunting, fiddling, and card-playing, on the Sabbath: and their Christian liberty was the receiving of the Supper of the Lord when I judged them more fit companions for bacchanalians. At one time their fury was so violent that they threatened to pull down the house in which I lived. Finding, however, that their threats were ineffectual, they had recourse to slander. Here they succeeded—although my character was unspotted, and they knew it well, yet the most distant rumor of some foul calumnies are of such a blasting influence, that its effects are productive of consequences that nothing can prevent. This was the fatal stab to my authority: here the miserable group of my opposing champions beat their revelie: this was the standard around which they rallied; the fort from which they shot their poisoned arrows at me. That I should fall was their determination. Death I feared not, and they knew it. To destroy my reputation, dearer to me than life, was, therefore, their last resource.—Like the fell savage who attacks his sleeping victim in the dark, so did they attack my character. Thanks be unto the Lord, the storm which raged has blown me from the moorings where infallibility had chained me to destruction, and wafted me out into the wide expanse of gospel truth, where I can ride in safety. Jesus now directs me on my course, the bright and Morning Star; not the infallibility of Popes and Counsels. The Word of God is my rule of conduct; not, the Pope says this, nor, the Pope says that. The spirit of His love explains this rule; not the spirit of the Beast. My Father, Abba, is in heaven: not at Rome, in gold and purple and precious stones. He sits upon a throne of justice, love, and mercy; not upon a *scarlet colored beast* dyed *in the blood of saints*. The homage that we give him is the homage of the heart; not like the servile kissing of the Pope's bespanged foot. We worship God; not man, nor saints, nor bones. We fear his wrath alone, and stand unmoved at all the roaring of the Bulls of Rome. Our hearts, consumed with love, feel not the fiery rage of Papal faggots, which, indeed, destroy the body, but waft the soul to God. I shall soon blow the trumpet of alarm, and with St. John cry out, "Come out of her, my people, and be not partakers of her sins." The prophets who have been wont to cry out to their people, "peace, peace, when there is no peace," will soon raise their voice against me, as the Ephesians did against St. Paul, by whose words of truth their traffic in the sale of image-gods was so much endangered. However I am well fortified against them, by letters written to me by the late bishop of Cincinnati, and by his vicar, after my relinquishing the pastoral change at Raisin, and by the Protestant clergy and laity of the same place, and by letters of recommendation of the most flattering description from every place in which I have lived.

After having retired from the exercise of the ministry, my mind was not yet at rest; for, although I had been initiated into many of the mysteries of Popery, still the overwhelming doctrine of infallibility had so subverted my judgment that reason and conscience sank under the pressure. Although the corruption of the Roman church and her ministry shocked my better judgment, and lacerated every faculty of my soul, the shackles of infallibility held me its captive. I had recourse to prayer: darkness, however, still hovered over my determinations, and I resolved to resume the ministry. I wrote my intentions to a clergyman, bewailing, as I thought, my rashness in leaving what I had been taught to believe was the only ark of safety, the Roman Catholic Church. Having written the letter expressive of my resolution to return to the ministry, I began to hesitate again, and my conscience to reproach me with the admonition of our blessed Lord, "Having been washed, will you return again to wallowing in mire?" In the agitation of my feelings, and groping along, as it were, in more than Egyptian darkness, I once more had recourse to prayer. I prayed not as I had heretofore prayed, according to the formality prescribed by Councils, or by Popes, of repeating Paters, Aves, Credos, Confiteors, &c., but from the emotions of my feelings. It was my heart that now prayed, and the Great Searcher of hearts vouchsafeed to incline his ear unto me.—My soul, now left to the genial influence of the Divine Spirit, spontaneously ascended to the object of her love, and rested in him alone. In the effulgence of his smiling countenance, I beheld the mists and horrors with which Popery is surrounded, and shuddering at the sight, firmly resolved to renounce it. With this view I have made a long and tedious journey from the West, and am come to Philadelphia, for the express purpose of publishing, by subscription, a small work, in which I shall set the subject of Popery in its genuine light. I shall descant upon her doctrine with candor and impartiality, and exhibit to an enlightened public its baneful influence on society. I will prove that she has not one mark to distinguish her as the church of Christ, but that on the contrary she has every mark characteristic of the Beast so particularly described by St. John in the Revelation.—It shall be shown that her doctrine is in opposition to itself, contrary to truth, and demoralising in its effects. Her great bulwark of defence, infallibility, shall be prostrated in the dust; this sacrilegious doctrine is the great vortex in which she swallows up every argument advanced against her, and is the fatal whirlpool in which the conscience of her subjects makes inevitable shipwreck.

May the great Jehovah, to whom alone belongs infallibility, direct the work I have begun; may it redound to his honor and glory, break the iron chain of Papal despotism, and set her captives free. SAMUEL B. SMITH.

American Board of Commissioners for Foreign Missions.

Abstract of the Twenty-fourth Annual Report, compiled from the Boston Recorder and N. Y. Evangelist.

[Continued.]

CEYLON MISSION.

There are four stations, occupied by missionaries and assistants as follows: *Tillipally*, Levi Spaulding, missionary, and his wife; 6 native assistants. *Batticotta*, Benj. C. Meigs and Daniel Poor, missionaries and their wives; 14 native assistants. *Oodooville*, Miron Winslow, missionary; 6 native assistants. *Panditeripo*, John Scudder, M. D. missionary, and his wife; 8 native assistants. *Manepy*, Henry Woodward, missionary, and his wife; 7 native assistants.

The labors of the mission have been prosecuted nearly as in years past. It was expected that Mr. Meigs would visit this country for the purpose of bringing home a considerable number of children belonging to the missions for education, and with the understanding that he should spend some time in making those oral communications to the churches for which a residence of sixteen years among the heathen so eminently fitted him. But in consequence of the death of Mrs. Winslow, the visit will be made by Mr. W. instead of M. He is expected within a year and is to spend two years in this country.

The governmental restrictions having been removed, the missionaries immediately wrote home for an addition to their number, and on the first day of July last four ordained missionaries and a physician, with their wives, embarked at Boston for Ceylon. A fifth ordained missionary, Mr. Echard, and Mr. E. S. Minot, a printer with their wives, are expected to embark soon for the same destination. A printing establishment has been sent out, which will be placed at Batticotta. A press has been for some time in possession of the mission, but they have not been permitted to use it. Their printing has been done at Nellore. The missionaries now on the ground have acquired a familiar practical acquaintance of the language, and have so many pious and well educated native assistants at hand, it will be easy for them to make the press a most effective instrument of good. The difficulty of procuring zealous, discreet, and faithful agents, for distributing religious books, is felt less in Ceylon than elsewhere, owing to the large number of qualified native helpers, which the missionaries have under their direction. The opportunities for distribution are also uncommonly good, and the number of intelligent readers of Christian books, is considerable.

The female boarding school is an institution of great importance. It strikes at the root of idolatry by raising up christian wives and mothers. The heathen mothers are extremely ignorant and superstitious. Though on other occasions, women of respectability will scarcely venture from their door yards, they flock to the festivals of the idols, carrying their little ones in their arms, and teaching them with their first accents to hold up their little hands to senseless images and utter the language of idolatry. "It is pleasing," say the missionaries, "to see those who have left the school, and married christian husbands, sustaining, as they do, a christian character, and shedding to a good degree the light and loveliness of domestic piety on the darkness and deformity of a heathen neighborhood.

The boarding schools for boys, a preparatory school, has been removed from Tillipally to Batticotta, and placed under the same general superintendence with the Seminary. When removed it contained 46 boys from 9 to 17 years old; 6 of whom were members of the church, and as a body they were remarkably well behaved.

At the seminary a theological class of about 30 has been formed, consisting mostly of those who have completed the seminary course of study.

A public examination of the seminary at Batticotta was held in June of last year, before a large audience of natives, an account of some part of which affords a striking indication of the results that may be expected from some of the studies pursued there.

The Tamul system of geography and astronomy are so much a part of their religion, that the credit of their sacred books is gone when the convexity of the earth, or the truth of the Copernican system is admitted. It is not strange, therefore, that the Brahmins regard the progress of learning in the Seminary with increasing solicitude, as they are known to do.

The Seminary in its present form has been in operation ten years, and about 150 natives have been or are now members of it. Of these 4 are in government service as interpreters, 5 are employed as private tutors in English families, and most of the remainder, except those who are now connected with the seminary as students, are acting in various capacities, as native preachers, catechists, and school masters, in connection with the American and other missions.

The seminary and the mission are regarded with great favor by the Governor, who on a late visit, was so much pleased with one of the native teachers in the seminary, Henry Martyn, that he made provision for his support.

The number of native members in the mission churches is 203, of whom 30 were added during the last year. The manner in which the native members of the church belonging to the seminaries are sometimes employed, may be learned from the following instance: On one occasion 22 of them went to a village in the neighborhood to visit regularly from house to house, and thus to pervade the whole village. They carried with them printed copies of a circular letter, each enclosing a tract, and addressed to the inhabitants of the missionaries at Batticotta.—They visited 131 families, to whom they read the circular, and delivered 80 copies of the letter enclosing tracts to persons able to read and willing to receive them. Many persons, especially females, heard the gospel for the first time; and with very few exceptions they were treated with great civility. In this manner they have pervaded all the villages around Batticotta.

MISSION TO SIAM.

David Abeel, Charles Robinson, Stephen Johnson, Missionaries; Mrs. Robinson and Mrs. Johnson.

Messrs Robinson and Johnson, with their wives sailed from Boston on the 10th of June last, with the expectation of making their permanent residence in Siam. The history of Mr. Abeel's labors was brought down in the last report to the commencement of the year 1832. He was then at Singapore, whither he had retreated for the benefit of his health. [An account of a subsequent visit to Siam, nearly as given in the Report, will be found in the Boston Recorder of September 11.] In April, having received an invitation from the committee to revisit his native land, Mr. A. was preparing to return, and is daily expected in this country.

MISSION TO CHINA.

Elijah C. Bridgman and Ira Tracy, missionaries; Samuel Wells Williams, printer.

Mr. Bridgeman has prosecuted his study of the language and various other labors. A considerable share of responsibility in conducting the Chinese Repository devolves on him. This is a work of great value, and is indispensable at present, as a means of collecting and diffusing information concerning that populous region of the globe. The arrival of the missionary and printer, (Messrs Tracy and Williams,) who have lately left this country, will enable Mr. Bridgman to devote himself more exclusively to the publication of Chinese Scriptures and tracts. A hope is expressed that a more economical and expeditious mode of printing Chinese may soon be introduced.

The following remarks show, in some degree, the importance of this mission and its prospects.

1. It is probable that no other language is spoken by so many people, who are able to read, as the Chinese.

2. The Chinese are said to be a reading people.—Indeed the Budhists, as a sect, possess a greater number of books, perhaps, than any other heathen sect whatever. Their *sacred* books are numerous beyond example.

3. No other people have had such changes produced in their religious views and habits *by the mere reading of books*. It appears to be a well authenticated fact that Budhism has been propagated in China by means of books, without the aid of teachers: and by means of books, assisted by the grace of God, why may not Budhism be subverted?

4. The recent voyages along the coast of China by Mr. Gutzlaff, have demonstrated that the Chinese people are not misanthropic in their feelings towards the rest of the world, but would rejoice in a more social intercourse.

5. Influences are in preparation to operate upon the whole southern border of China,—by means of the British power in India, now separated from the Empire only by the Himmaleh mountains, and of the missionaries already established in the neighboring countries.

6. The enterprise of a few missionaries is concentrating a vast amount of attention upon China. The information and the appeals sent abroad by Morrison, Gutzlaff and Bridgman, have been extensively read and deeply felt. And the design of supplying China with christian books embodies all the elements of moral sublimity. We may be sure the christian world will not sleep again over China.

MISSION TO THE INDIAN ARCHIPELAGO.

Samuel Munson and Henry Lyman, missionaries and their wives.

Messrs Munson and Lyman embarked at Boston on the 10th of June last and are bound on a voyage of observation and inquiry among the islands of the Indian Archipelago, especially what may be termed the Maylayan group; that is, Sumatra, and some small islands in its neighborhood, Java, Celebes, the Moluccas, and Borneo.

MISSIONARIES AT SMYRNA.—Dr. Dekay, of New York, in his "Sketches of Turkey," just published, gives the following testimony to the philanthropy of the American and other missionaries:

"The efforts of the physicians at Smyrna during the fearful season of cholera were nobly seconded by many of the foreign missionaries. Among these I heard the labors of Mr. Brewer every where spoken of in terms of admiration. Furnished with the requisite remedies he scoured every lane and alley, proclaiming his benevolent intentions, and distributing even food to the needy. Let history when it repeats the story of the good bishop of Marsailles, who after all, was merely a soldier at his post—also record the benevolence and the contempt of danger and of death evinced by an American stranger within the pestilential walls of Smyrna."

CONVERSION OF THE PRINCE OF LUCCA.—This potentate has become a Protestant. Charles Louis de Bourbon, Infant of Spain, was born at Madrid in 1790. His father was by Napoleon made king of Etruria, after the treaty of Luneville; he died in 1803. His mother, sister of the King of Spain, became Regent of the kingdom, but was obliged to abdicate in favor of her son, then a minor, in 1807. The young prince received in 1815 the duchy of Lucca, and arriving at majority in 1819 he assumed the government. The year after he married the Princess Theresa, daughter of Victor Emanuel, king of Sardinia. They had a son in 1822. For some years the duke of Lucca has been travelling in Germany, and has made little stay in his own dominions. Though his renunciation of Romanism has been denied, yet reiterated testimony confirms the statement that he has received the communion according to the Protestant rites, at the hands of the Rev. Mr. Schma'z, of Dresden.—*Presbyterian.*

PERSECUTION IN SWITZERLAND.—Professor Aloys Fuchs, curate of Rapperschwyl, not long since, in a sermon, censured some gross abuses of the church of Rome. For this he was deposed by the bishop of St. Gall and Coire; and an express order of his superiors forbade him, either in writing or discourse, to meddle with church affairs. This act of discipline has excited throughout Switzerland great surprise and just indignation. Petitions have been sent from various quarters, demanding of the Diet at Zurich, an act forbidding the interference of the Pope's nuncio in ecclesiastical matters, and limiting the arbitrary power of bishops. M. Fuchs, continues as heretofore his duties as Professor, and is sustained by the great body of the people. Indeed the spirit of ancient Swiss liberty seems to be reviving.—*Ib.*

THE IRISH GENTLEMAN IN SEARCH OF A RELIGION.—We perceive by the last number of the London Literary Gazette, that Moore's volume, recently published under the title prefixed to the present paragraph, has already been answered, by the Rev. Montimer O'Sullivan, a Protestant clergyman in Ireland. The title of the reply is "*A Guide to an Irish gentleman in his Search for a Religion.*"—From the extracts given, we should infer that the Rev. author has executed his task with spirit and effect. The Gazette says, "He goes through all the main arguments and references of Mr. Moore in a very learned and able manner; and, without acerbity or coarseness. it is but fair to allow, that on many points he has exposed mistakes, rectified quotations, and overturned conclusions, with a peculiar strength and dexterity."

The Rev. Mr. O'Sullivan was formerly a Roman Catholic priest, and is consequently well qualified for the task he has undertaken. He was converted many years ago to the Protestant faith, and is a pastor of one of the churches in Dublin. Although by his change of religion he incurred the bitter enmity of the Irish Catholics, he is admitted by all, to be one of the most eloquent preachers in the kingdom. —*Com. Adv.*

THE JESUITS.—The rapidity with which they spread themselves is shown by the following statement from the memorial presented by the University of Paris to the King in 1724:—"In 1540, when they presented their petitions to Paul III., they only appeared in number 10. In 1543 they were not more than 24. In 1545 they had only 10 houses; but in 1549 they had two provinces, one in Spain, and the other in Portugal, and 22 houses; and at the death of Ignatius, in 1566, they had 12 large provinces. In 1608, Ribadeneira reckoned 29 provinces and 2 vice-provinces; 21 houses of profession; 293 colleges; 33 houses of probation; 93 other residences; and 10,581 Jesuits. In the catalogue printed at Rome in 1629, are found 35 provinces, 2 vice-provinces, 33 houses of profession, 578 colleges, 48 houses of probation, 86 seminaries, 160 residences, 106 missions, and in all 17,655 Jesuits, of whom 7,870 were priests. At last according to the calculation of Father Jouvency, they had, in 1710, 24 houses of profession, 59 houses of probation, 340 residences, 612 colleges, of which above 80 were in France, 200 missions, 157 seminaries and boarding-houses, and 19,998 Jesuits.—*Howitt's History of Priestcraft.*

From Letters on Slavery, By J. D. Paxton.

Imprudence of the Apostle Paul.

Much is said about Paul as a prudent manager, so careful not to give offence, becoming all things to all men, complying with men's wishes, &c. Let us see how he will compare with our modern advocates of prudence and expediency, and see if he always managed so as not to give offence. Please to turn to the account we have of him in the Acts of the Apostles, and his own Epistles. You will see at once that he was forever getting into difficulties, and might positively be traced almost over the world by the commotions that he raised. His very first preaching produced such a ferment at Damascus, that he had to be 'let down over the wall in a basket' to escape not only the 'Jews,' but the civil officers; and no sooner had he arrived at Jerusalem, than he gave such offence to the Grecians that they 'went about to slay him.' Now we have him 'disputing with the Jews at Antioch,' and 'shaking off the dust of his feet against them;' again, exciting the multitude into a rage at Phillippi, by breaking up their gains from sooth-saying; directly we have him raising an uproar at Thessalonica, and charged with 'turning the world upside down,' and interfering with the 'decrees of Cæsar,'—what is now called politics and affairs of State—presently we have him hauled by a mob before Gallio at Corinth—then raising such a stir at Ephesus as 'filled the city with confusion,' by so preaching against idolatry as to deprive the 'crafismen' of their gains and render useless their stock on hand.

He excited commotions repeatedly by urging points that were considered as interfering with the right of property. He was charged again and again with meddling with politics, and even moving sedition, by preaching doctrines that tended to change the existing state of things. We have indeed his own confession that all the churches planted by him in Asia, were 'turned from him,' and from an attachment that made them willing to pluck out their own eyes and give them to him, were become his enemies, so stoutly had he plied them with offensive truth. This, really, at first view, looks as if Paul had labored in the gospel to little purpose; and yet he is not more remarkable for the trouble, confusion and everlasting contention of his ministry, than the conclusion he draws respecting the good growing out of them. After he 'had five times received forty stripes save one'—'thrice been beaten with rods,' 'once been stoned,' with a thousand adventures to escape more handling of the same sort; we find him writing to the churches, and congratulating himself, while informing them, that what had 'happened unto him had fallen out rather to the furtherance of the gospel.'

That Paul was a faithful preacher, none can doubt; but that he was a prudent one, according to the above standard, is very questionable. The most earnest attempt recorded of him, to be prudent in the way of giving offence, was at the special request of the elders at Jerusalem. They knew the fiery temperament of the people; and appear to have adopted to some extent the prudential rule of doing nothing that would give offence. They were desirous that Paul during his visit amongst them, should act on their principles. They kindly furnished him with a plan for getting along smoothly. And Paul really appears in good earnest to have resolved, that for a few days he would be upon his best behavior and avoid giving offence. He had many inducements for so doing. He was at Jerusalem, on a visit to the mother church, in the company of the apostles and elders; reports to his disadvantage had gone abroad, and now during the feast, when multitudes were collected from all quarters, he had the best opportunity of putting down these reports. In addition to all these reasons, he had again been prophetically warned that difficulties were before him, and must, if ever he did, have felt the need of prudence and circumspection. Alas! for poor human wisdom, and prudence, and management! Seven days had not passed before he had the whole city in an uproar; and the Roman governor, with an army had to interfere to save his life. All the prudential maxims which his brethren had kindly pressed on him were forgotten in a moment. The ardor of his character returned, increased eleven fold by the restraint of seven days. No sooner is he out of the hands of the multitude, who were about to kill him, than he undertakes to harangue them; and driving at once into the very topics of all under the sun most offensive to them, soon raised a clamor almost sufficient to break the slumbers of the dead.

It is well for Paul's character that he was an Apostle, and lived at the time he did; and especially well that the account we have of him is in the New Testament, and has the approbation of that sacred volume. Nothing else, it appears to me, saves him from the charge of being almost uniformly inprudent—*if the proper test be that of giving no offence.*—How much benefit he would have received from a course of lectures on prudence, by some modern professor of the amiable virtue, I know not. I fear, however, but little. It seems that the elders at Jerusalem had counselled him to little purpose. He had more contention and strife, and raised up more enemies, than all the rest of the Apostles together; and yet perhaps in the midst of it, did twice as much good as the whole of them.

Bible Distribution.

Oneida County N. York.—The distributors have gone with their box of Bibles and Testaments to every town, and explored it systematically; calling at every house, taking an accurate Bible census; supplying every family found unfurnished with the Scriptures, if willing to be supplied; receiving payment for the same where the recipients were able and willing to make it, and not leaving the town till the work was finished. In this way Mr. Clark has visited from thirty to forty families daily. The whole county we now consider to be re-supplied.

The whole number of families found destitute of the Scriptures was 1590.

In some instances, one or more copies of the New Testament were found; in some, a fragment of the Old Testament also; but many of them had no portion of the word of God in their dwellings, and some of them *not a single leaf of any book whatever.*

The whole number of Bibles thus distributed has been 1627. Of Testaments 411. In all 2038. Received by Mr. Clark in payment for the same, 334 dollars 35 cents.

Bible Refused.—The report of Mr. Clark says, on this subject, "A few families have refused the Bible; but they were mostly Roman Catholics, who assign as a reason for rejecting it, that they are forbidden by their priests to receive our version of the Scriptures."

Bible Census.—From the investigation of the Agents on this subject we have found the following results.

The total amount in the whole county was 72,104 souls; 51,574 readers; 18,133 communicants; 21,878 Bibles, and 26, 679 Testaments.

Interest in the Bible Cause.—"A young man, who had nothing except what he earned by his labor, came to me bringing a donation of eight dollars. He said it was the Lord's, and he had no right to withhold it. He added, 'When I gave myself to God, I also gave all I had, and all I ever should have. And now the Lord is not dependent upon me. If I do not give it, he can easily kill me, and put it into the hands of some one who will give it.'"

"Another young man," says Mr. Clark, "who is quite poor, came to me saying, 'I am anxious to do something to advance the Bible cause.' Drawing his watch from his pocket, he said, 'When I purchased this, I needed it, but now I do not particularly need it; as I have no money, I esteem it a privilege to consecrate it to the Bible cause." The watch was sold for twelve dollars, and the money devoted to the use of the Society."

"A young lady, who had nothing but the avails of her own labor to devote to such objects, handed me a billet," says Mr. C., "enclosing one dollar, and seventy-five cents, with the following remark: "I regret that I am not able to do more for so worthy an object as the Bible Society; but so long as I have the use of *one hand*, I shall esteem it a privilege to give my mite.' This young lady had lost one of her arms."

Revivals.

A protracted meeting was commenced at the upper Church in Nottaway, last week on Friday, conducted by the Rev. Mr. Baker. By a communication from one present at the meeting, we learn that the arm of the Lord was revealed for the salvation of sinners. On the Sabbath, the season was peculiarly solemn and interesting. The spirit of God was evidently present, melting the hard hearts of sinners. In the meeting for inquiry about twenty expressed the hope that they had found the Savior precious.—*Southern Religious Telegraph.*

By a letter from Amelia, we learn that Rev. Mr. Baker's preaching in that county, was accompanied with highly gratifying results.—A protracted meeting was commenced there about the last of September—and was closed the first week of the present month.—"Many were awakened"—says our correspondent—"and some twelve or fifteen, I find, are beginning to hope that they have passed from death unto life. —The Lord seems to be working with us. We hope that he has *some* people, at least, in Amelia, though the prospect has been dark."—*Ib.*

Extract of a letter published in the S. Rel. Telegraph, dated Scottsville, Va. Oct. 2, 1833.

About three weeks since I called a meeting of my church for the purpose of preparing by conference and prayer for a protracted meeting. The members entered upon the work of preparation with great apparent earnestness. A day of fasting humiliation and prayer was appointed and I believe rigidly observed. On Thursday the 19th of the last month, the Rev. Daniel Baker arrived according to a previous engagement, and on the evening of that day, began to dispense to this people the words of eternal life. Never since my connection with this church had I seen such a manifest indication of a spirit of prayer. I can say with truth, that many agonized in prayer, for times of refreshing from the presence of the Most High. The congregations were full and solemn from the beginning. Brother Baker's labors were abundant and God in his mercy made them efficient. On the 3d day of the meeting God was pleased to pour out his spirit. In the afternoon of that day, an inquiry meeting was held, which was attended by upwards of thirty persons. On the 4th day the number of the anxious was considerably increased and five professed to have found Christ an all sufficient Redeemer. At the end of the fifth day Brother Baker preached his last sermon, and on the next morning took his departure, leaving behind him a state of things, such as no eye here ever beheld before.

I have only time to add that this blessed work is still in progress.—New cases of awakening and of conversion have occurred every day since the meeting closed. The number hopefully converted is now about thirty seven: and many are still asking with intense importunity what must we do to be saved! The greatest order and stillness have characterised this work throughout. Brother Baker preached fifteen sermons in five days, addressed almost exclusively to the understanding and the conscience.

The greatest pains were taken to avoid the excitement of mere animal feeling—consequently conviction was rational, pungent and lasting.

Time urges me to close, but I must state two or three facts which I consider of great importance.

Six gentlemen who made no profession of religion were engaged as teachers and officers in our Sabbath school. Five of these are numbered among the subjects of this work.

The first class in the female department of the Sabbath School consisted of six young ladies from thirteen to fifteen years of age. Every one of these is now rejoicing in the hope of the glory of God. All were strangers to God when the meeting commenced.

In my Bible Class which consists of about fifty members there were twenty who knew not God. Sixteen of these are now hopefully converted, and two of the remaining four are seeking with intense anxiety for the way of life. Of those who have already professed faith in Christ, sixteen are gentlemen and six are heads of families.

In view of these things we feel constrained to humble ourselves before God, and at the same time to rejoice in the richness and freeness of his grace.

Revival in Ripley. N. Y.—Difficulties in the Church—Great Obstacles to the conversion of Sinners.—The following is an extract of a letter from the Pastor of the Church in Ripley, Chatauque co. N. Y. to a friend in this city. The letter is dated,

Ripley, Sept. 20th, 1833.

I have not time to tell you all relating to my people; some of our trials you know. The difficulties existing among us were numerous and of long continuance. Brother seemed full of hard feeling toward brother, and sister toward sister. Many were finding fault with me—I had preached too plain—and it seemed almost impossible that union should ever prevail among us again. I had thought of leaving—but a *chosen few* stood by, and I resolved to sink or swim with the ship. In God alone was our help.—Such was the state of things when we appointed a protracted meeting. The meeting commenced, and continued eleven days. The third day of the meeting there were between seventy and eighty anxious sinners. Such a sight was overwhelming to many in the church, who thought it presumption to appoint such a meeting. On Sabbath, (the fourth day,) there were more anxious sinners than could be seated in the body slips of the church, and more than fifty rose in the gallery, requesting prayers. On Monday the meeting was still thronged, but none rejoicing in hope. O, what feelings agitated many souls! I knew the church were in the way, and I among the rest. At noon I expressed my feelings in regard to it—confessed my unfaithfulness to the church and the impenitent, and spoke of the hard feelings which had existed in the church, and inquired who of them had the spirit of Christ! who would forgive one another, confess to one another, and to God, and who would forgive me, and come up to the help of the Lord against the mighty? I was standing by the communion table, and requested all who had this spirit, to come and kneel with me to implore the forgiveness of God. I feel upon my knees, and those who for months had been opposed to me were nearest by my side.—Such a house of tears, I never witnessed. The Holy Spirit was there crushing every heart; prayers were offered. The work assumed a different aspect. The church began to confess to one another, to me, and to God, until every sore, I think, was probed to the bottom, and ardent brotherly love was manifested in every heart.—Now, how did sinners flock to Christ! When the meeting closed there were *eighty rejoicing in hope.* The work is still progressing. Pray for us.—*S. R. Telegraph.*

Temperance and Revival in Walterborough, South Carolina.

A correspondent of the Charleston Observer in a letter dated Walterborough, Sept. 2, says: The Temperance Society in this village, (with other causes) has wrought an inconceivable moral change in the community, within the last two years. Formerly on all public occasions of our citizens meeting together—at popular elections, at military parades, at court times, public festivals, &c. the greatest conceivable riot, blasphemy and drunkenness prevailed. Now, things are materially changed: On all these public occasions comparative order, quiet, decency, sobriety, and self-respect prevail. We have just returned from the polls where there was an election for a member to Congress, and the beneficial changes among the people are apparent. Indeed 'tis true, all are not members of the Temperance Society; but the ranks being thinned, and a decidedly moral influence obtaining in our Village, produces a quiet and orderly behavior among all classes. In our Village especially, the reformation has been wonderful indeed. Formerly cards, billiards, nine-pins, bar-rooms were all popular—now things are not so. These have been succeeded by amusements, higher, nobler, holier. Sober conversation, business and useful habits, and the voice of prayer and praise have followed. Blessed reformation!

But, Mr. Editor, you may be saying all these results are happy indeed; but they are not ascribable exclusively to Temperance efforts. Religion has done much 'tis true to reform the community. But is it not a fact that the formation of Temperance Societies in communities is almost always succeeded by revivals in religion? Is not the Temperance reformation intimately associated with good order and good morals? If you reform the drunkard, is he not in the sure way to a right understanding of his duties to his fellow man, and his accountability to God? May not many of the most eminently pious men of our day, look back and see that their connection with some Temperance Society was the first step, under God, to their finally attaining piety? Yes, Mr. Editor, let us only take the drunkard from his fatal bowl, that is chaining him down to earth, and his immortal spirit will soon commence to pant after immortality.

Rational Amusement.—"At St. Sebastian, in Spain, at a recent bull-fight, a three year old bull, after having killed no fewer than seventeen horses, was mortally wounded by a Picadore. In the agonies of death he leaped over the barrier amongst the spectators, killed one man and injured many others by trampling them under foot. A second combat was then given for the benefit of the sufferers."

Efforts for Home Missions have greatly increased of late. In Connecticut, where formerly $3,000 per annum was raised by Congregationalists, $14,000 is now raised; in New-Hampshire, an advance from $2,600 to $6,000; in Maine, an advance from $3,000 to $8,000.

The money paid to the captors of Negroes from the Slave Vessels, within the last seven years, has amounted to $1,370,000.

WESTERN LUMINARY.
LEXINGTON, KY.
WEDNESDAY, OCTOBER 30, 1833.

Strictures on Campbellism; by Thomas Cleland, D. D.

This work is now in the press; and will be issued as soon as practicable. Those persons holding subscription papers, and all others friendly to the publication, will confer a favor on the publishers and greatly promote the cause of truth, by making a special effort to insure it as wide a circulation as possible. It is unnecessary here to say any thing in addition to what has already been said, respecting the urgent necessity for the extensive dissemination of such a publication as this, throughout this entire region. A number of Church Sessions have ordered twenty-five and fifty copies for distribution in their own bounds. We hope this course will be pursued by the churches generally.

We subjoin the following notice of the forthcoming work from the Cincinnati Standard:

"*Cleland on Campbellism.*—Messrs. Todd and Skillman, of Lexington, Ky., have issued proposals for the publication of a work with the above title, from the pen of the Rev. Dr. Cleland, of Mercer co. Ky. The book will consist chiefly of a series of articles, which appeared originally in the Western Luminary, under the caption of "*Campbellism,*" with amendments and large additions, by the author. The whole will be comprised in a pamphlet of about 60 pages, octavo, and will be furnished at the rate of 25 copies for $5, or for a single copy, 25 cents. We have read a few of the Nos., in the Luminary, and feel convinced that the proposed publication deserves the encouragement of all who would be instrumental in checking the progress of a heresy, which is sealing up many a precious soul, in the West, in the slumbers of spiritual death.

Centre College.

The regular winter session of this interesting institution commenced on the 23d inst. A friend who writes from Danville, under date of Oct. 25th, says, "We have a good number of new students, and the prospects of this session are flattering." The faculty of Centre College now consists of a President and five professors, with two teachers in the Grammar School. The expenses of education at this institution are unusually low; and the advantages to students, in every other respect, are quite as great as at any other institution in the Western country.

Transylvania University.

The regular session of the Medical Department of this institution will commence on Monday next. The introductory Lectures—to which the public are invited—will occupy, as usual, the first week.

The annual session of the Law Department commences simultaneously with that of the Medical School.

Literary Exercises.

It will be perceived by an article in to-day's paper, from the Rev. B. O. Peers, President of Transylvania University, that the splendid new College edifice is to be dedicated on Monday next, on occasion of the inauguration of the faculty of the institution. The *Commencement* will take place on Tuesday. On Wednesday, the "Convention of Teachers,"—of which previous notice has been given in our paper,—will be addressed by the Rev. Dr. Beecher of Cincinnati, on "The Dignity and Importance of the Profession of Teaching." From the deservedly high reputation of Dr. B. as a popular speaker, we have no doubt this address will afford a rich treat. On Thursday the "General Education Convention" will assemble. The reader is referred to Rev. Mr. Peers' communication, for a list of some of the subjects which will probably claim the attention of the Convention.

The public are greatly indebted to the Rev. Mr. Peers for his indefatigable efforts in the great cause of education. We designed publishing the proceedings of some of the meetings in the neighboring towns, at which he has recently delivered addresses; but found them so numerous, and the pressure of other important matter so great, that we were compelled to abandon the idea. We wish the gentleman abundant success in the important field of labor upon which he enters, as President of Transylvania University.

The Sabbath School Cause.

When members of the church and others are urged to engage in the delightful and truly dignified employment of Sabbath School instruction, they are sometimes ready to inquire, whether there is any real necessity for their services in this work; whether enough teachers are not already engaged to supply the demand. To such we would say, there *is* an urgent necessity for their labors in this interesting and important field of benevolent effort. It has long been our opinion, that no professor of the religion of Christ can be at all consistent, who is not, *in some way*, engaged in promoting the cause of Sabbath Schools. The Sabbath School system has now become so incorporated with the church, that their interests are identified. And the professed follower of Christ who refuses to lend his influence, to give of his pecuniary means, to advance the interests of this benevolent cause, falls, in our judgment, (and we think it is not an uncharitable judgment,) very far short of discharging his duty to his God or his fellow-creatures.

There are materials in our country amply sufficient to form thousands of Sabbath Schools, which have never yet been under their influence; which never will be brought under the salutary influence of these nurseries of virtue and piety, while the inconsistent and criminal apathy which is now indulged in with regard to this subject, continues to disgrace the Church of Christ. Our country is filled with children who are weekly breaking the Sabbath, in mere watonness, for the lack of some proper employment. If professing Christians who now stand aloof from this work, would only be willing to exercise a little self-denial, in gathering these neglected youth into the Sabbath School, and imparting to their young and susceptible minds the precious truth of God's word, who would venture to estimate the good that would be effected, and the amount of evil that would thus be averted! What numbers of neglected youth would thus, by the blessing of God on these pious labors, be reclaimed from their soul-destroying course of sin! How many who are now growing up in ignorance and sin, and who bid fair to enter upon the active scenes of life with vicious and depraved characters, might, by a proper exercise of benevolence on the part of the professed followers of Christ, be gathered into Sabbath Schools, and trained up for respectability and usefulness in this life, and eternal happiness in the life to come! Is not a field here presented sufficiently rich and ample to elicit the strenuous, untiring efforts and the fervent prayers of all who desire to promote the happiness of their fellow-creatures and the glory of God!

Miscellaneous Items.

The number of new students who have joined Yale College since the beginning of the present session, is 140. Of these 125 have entered the Freshman class.

The whole number of undergraduates at Harvard University, Mass. is 213;—53 Seniors, 61 Juniors, 52 Sophomores, and 47 Freshmen. There are 28 Theological Students, 51 Law, and 85 Medical. The necessary expenses, according to the College bills, (exclusive of bedding and washing) amount to $179 per year.

The celebrated London University appears to be on the decline. The shares which commanded originally $425 each, are selling now for $100.

The British House of Commons have appropriated £20,000 for the promotion of education throughout England.

A great fire occurred in Augusta, Ga. on the 2d inst. supposed to be the work of incendiaries. Loss estimated at $30,000.

On the 16th inst. a very destructive fire occurred at Somerset, Md. Thirty families are made houseless. The loss is supposed to be $100,000.

The mercantile community of Boston were thrown into a panic on the 7th inst. by the disclosure of forgeries committed to the amount of $100,000 by Charles Brown, of the firm of Brown & Ellis.

A most melancholy disaster occurred on board the steam-boat New England a few days since. While landing passengers at Essex, near the mouth of Connecticut river, on Long Island sound, both her boilers exploded at the same instant, with a dreadful concussion. A large piece of one of the boilers was found two miles distant. About 80 passengers were on board; *fourteen* of whom were killed, and several more were thought to be beyond the hope of recovery.

Calvin Edson, the "*living skeleton,*" as he was called, recently died, at Montpelier, Vermont. At the time of his death he weighed 45 pounds.

A lady in Ohio during the last season, raised 50,000 silk-worms; from whose labors she will probably realize upwards of $250.

The annual tax raised by law, in the state of New-Hampshire, for the support of schools, is $90,000.

Dartmouth College, N. H. has educated about 1700 young men.

About 15,000 wooden clocks are made annually in the town of Plymouth, Conn.

At Holt's Hotel, in New York, 500 beds are occupied every night.

A monument for the grave of Thomas Jefferson has recently been prepared at Baltimore.

A splendid steam packet, to have four engines, to ply between New York and Liverpool, is about to be commenced at New-York.

A great Temperance meeting has recently been held at Boston, at which $5,000 were contributed to promote the cause.

The Tarquin, a vessel of 530 tons, was launched at Boston a few days ago. No ardent spirit was used at the launch, or at any stage of the construction of this ship.

Within the present year, upwards of 300 persons have perished on board two vessels, owing, as affirmed by the survivors, to the intoxication of the captain, mate, and steward.

There are now upwards of *seven hundred* vessels that carry no ardent spirits except in their medicine chests.

The editor of the New-England Weekly Review proposes to publish in January next, a complete list of all the newspapers and periodicals published in the United States.

The last accounts from Spain state that the Cholera had broken out in several places in that country.

A house was recently destroyed by fire in London, and eight persons perished in the flames.

A dreadful shipwreck occurred on the 31st of August last, within a mile of the French coast. A vessel from England, bound for Botany Bay, with 120 female passengers aboard, and a crew of 25 men, was cast away. Every soul, with the exception of *three*, was drowned.

Synod of Cincinnati.

Extract of a Letter to the Editor, dated—
CINCINNATI, Oct. 23, 1833.

Dear Brother,—These are spirit-stirring times in the Synod of Cincinnati. It is known to you that difficulties and divisions have existed in the church in this region for a considerable time past, especially in the Cincinnati Presbytery; and now the Synod has work in great abundance to accomplish, on account of the numerous complaints of one part of the brethren against the doings of another.

The first case to which I paid attention, was that of the *Cheviot Church*. Several of the members became dissatisfied with the preaching of the stated supply, including all the elders—believing that he taught new doctrines, and such as they had not been accustomed to hear. They differed also about the kind of preachers that ought to be invited to assist at the communion; and matters soon became such that it was evident the minister could not properly remain. A minority of the members, however, were pleased with the preacher, and they got some people of the world to unite with them in a petition to the Presbytery of Cincinnati, to erect them into a new church, although the whole number was only 65, and the church weak. The Presbyterry granted the petition, and a minority complained to Synod. After much debate, the Synod refused to countenance such divisions, and reversed the decision of Presbytery, declaring it null and void.

Another case of importance was as follows, viz:—A minister of the gospel coming from a distance, wished to preach in the bounds of Miami Presbytery. Some of the members doubted his orthodoxy, and they examined him partially, and were so far satisfied as to permit him to preach six months in one of their churches. Doubts of his soundness in the faith were still cherished by several, however, and when he wished to join the Presbytery by certificate, as a member, at the end of six months, a motion was made to examine him in order to their satisfaction. This motion was lost by the casting vote of the moderator. Afterwards he asked for a certificate, in order to unite with the Presbytery of Cincinnati. His request was granted; but it was voted to connect with his certificate a transcript of the records of Presbytery, which would show his former examination and the doubts respecting him on the minds of members, as well as the refusal to examine him further, when he became a member of Presbytery. These papers were presented by him to the Cincinnati Presbytery, and a majority of that body voted to receive him without any examination, although the minority insisted on it as a right, and especially so, as the case seemed a suspicious one. Two complaints resulted from this case. The Presbytery of Cincinnati complained of Miami Presbytery for sending a brother with irregular papers, and the Synod sustained the complaint, and directed the Presbytery not to do so in future. But the minority of the Cincinnati Presbytery complained of the majority for receiving the brother—first, on the ground of the papers being irregular; and secondly, for refusing them permission to examine him on doctrinal points. The subject was fully debated by all the talents of the Synod on both sides, and the chief interest turned on the point,—*whether a Presbytery has the right of ordering an examination*, when a member comes for admission with clean papers? Dr. Beecher and some others contended with power and plausibility against the right; while Dr. Wilson and many *more* contended with no less power in favor of the right. Suffice it to say, that Synod, by a decided majority, sustained the complaint against the majority of Presbytery, both on the ground that the papers were irregular, and also that they did wrong in refusing to have the brother examined. As the right to examine at all has often been disputed, it was pleasant to find such a large number acknowledging that it was a necessary right, in the nature of the case, and declaring that they never would vote it away; while all acknowledged that it was a right which ought to be exercised with much prudence.

A third case, which also elicited much discussion, was decided by Synod to-day. Dr. Green of Philadelphia, in writing to a friend in this region, expressed a wish that this Synod should write a friendly epistle to the Synod of Philadelphia, as was the case last year. A committee was appointed to draft a letter, James H. Dickey being chairman. The letter was read. It took strong ground, advising the Synod of Philadelphia not to admit the second Presbytery of Philadelphia, as such, to a seat in that body; on the ground that the General Assembly acted unconstitutionally in the erection of that Presbytery, because the division of Presbyteries is given by our form of government to the Synod, and *not to the General Assembly*; and also because it was erected on the principle of "*elective affinity*," as it is termed, instead of by geographical limits. This subject of elective affinity was much debated, both in the discussion concerning this letter, and also on a *petition from Cincinnati Presbytery* to be divided on that principle. The letter, however, was adopted in full, by a vote of 66 to 22. And the petition to divide was rejected by a large majority, also, on the ground of unconstitutionality.

The Synod is strongly *old school*, to use a well known phrase; and they seem determined to arrest the progress of strife and division in the Cincinnati Presbytery, as far as in them lies. I trust that they may be successful; and that all our bodies may learn to act in the fear of God, and with all due regard to the standards of our church.

The Synod voted in favor of a preamble and resolution, introduced through the committee of overtures, respecting the *Board of Education of our General Assembly*. Said Board was "recommended to the prayers and liberal patronage of the churches within our bounds."

For the Western Luminary.

Infant Schools.

MR. EDITOR,—I was highly gratified by a recent visit to the Infant School in this city, under the charge of MRS. SMITH. The knowledge and good discipline exhibited by the scholars was truly surprising, considering the very limited time this school has been in operation. I cannot but think that the friends of education, in this city, do not understand and appreciate the advantages of this truly philanthropic institution as they should. It is but a few years since this peculiar mode of teaching was introduced at the East, and it was then viewed only as an experiment, the success of which was thought to be doubtful; but it was not long in winning the confidence, and liberal patronage of most of those who were the advocates and friends of mental and moral culture. The astonishing rapidity with which the infant mind was made to develope its hidden and mysterious powers, by this ingenious system, could not but be regarded as a valuable acquisition in the science of teaching. Indeed, any one who has never visited an infant school, would scarcely believe with what facility the tender and imperfect buddings of thought can be made to spring up to maturity; to what an extent the infant memory can be improved, and how easily a regular system of useful instruction can be adapted to the minds of those who are supposed by many to be almost incapable of receiving a single idea.

Were we, with an unprejudiced mind, to reason on this subject as we do on any other, we could not easily escape the conclusion, that the habits of attention, improvement of memory, and strengthening of the reasoning powers, given by the course of discipline practised in this institution, aside from all idea of any actual knowledge gained, would place a child far in advance of one who had not enjoyed the advantages of this means of instruction. But there is much useful knowledge given in an Infant School, knowledge which would have to be acquired in after life, if acquired at all, and of which many persons of adult age, who make some pretensions to intelligence, are profoundly ignorant. Philosophy teaches us, that a single fact is worth a thousand unsupported theories; and if we wish to be convinced of the practicability of this mode of instruction, we have but to see it in operation.

The citizens of Lexington have the reputation, both at home and abroad, of having no small share of general intelligence, and a regard to the cultivation of mind and morals.—Can they maintain this character, if they do not give this subject that attention with which it meets in other places, which are less highly favored than this? There are several Infant Schools in Cincinnati and Louisville, and they are liberally patronised and looked upon with interest by all the moral and intellectual portion of the community. Will the citizens of Lexington show less interest and spirit on this subject?

It is not my intention to write what is called a *puff*, for it would be inworthy of the subject. Its importance is too fully appreciated by all who have any acquaintance with it to need the aid of such mens to promote its advancement; but simply to call public attention to an examination of its claims.

Mrs. Smith, the lady who has the management of this institution, is doubtless highly qualified as an instructress, having been employed for a number of years in that capacity at the east.

G.

For the Western Luminary.

Education in Kentucky.

MR. EDITOR,—A subject was recently discussed before the Synod of Kentucky, by the *Rev. B. O. Peers*, which certainly should elicit the deep interest of every citizen. The ardor and devotion of the gentleman who made the address, shows what would be the feelings and conduct of every christian and patriot, would he but examine and dwell upon the importance of the object presented.

Popular education doubtless concerns both the religious and political interests of our state. It is because multiplied facts have not been laid before intelligent christians and philanthropists, and pressed home upon them by cogent reasons and argument, that they have not sprung into action to free our country from the curse of ignorance. From hundreds of entire families in our own state christianity is almost wholly barred out, because not one member can read a single sentence of God's sacred word. There the bible, if received at all, is thrown aside as useless lumber; no fear of God or love to man is known amongst them; selfish, sensual gratification is often their highest and only wish; you might almost as well expect corn to spring and flourish among thistles, as to look for moral principle or christianity to influence men thus degraded and ignorant.

My object in writing this communication is, to lay before the public a few facts, which have come under my own observation, and whose discovery pained my very heart.

I once travelled for about a month as an agent for the Bible Society, in one of the counties mentioned by Mr. Peers as one of the six most enlightened counties in the state.—As the result of my investigation, during part of that time, I have before me the fact that I visited 63 families containing 318 members, amongst whom was found barely *one* individual in each family that could read an English sentence, and many of those read so badly or so seldom that probably three fourths of them never instructed a single friend or relative in one idea contained within the lids of the bible. In such a case how does the torrent of corruption and depravity overwhelm men, and sweep them down to ruin!

Farther; I have the names of fifteen families I visited at the same time, containing 87 members, where *not a single individual* was found who could read one word. Several of the families consisted of eight, nine, or ten members, apparently in comfortable circumstances; but when asked to receive a bible, they would promptly refuse, saying, "we are no hands to read." Whilst others, quite as ignorant as themselves, would indignantly reject a copy of the scriptures, and cry out, *money-making scheme! Church and state!* Of one family I have a distinct recollection;—it consisted of eleven white persons and a number of servants. The farm and improvements seemed rather to indicate wealth and affluence. When the inquiry was made, whether they had a bible, they replied, "we have none, nor don't want any, for none of us is able to read." Then I had to turn from them, and leave them destitute, with the bible in my hand;—yes, I had to leave them in a christian land, almost as ignorant of the Saviour and his great salvation as the poor Hottentot or Hindoo.

How mournful, to think of the great numbers amongst us who grope their way all their days in ignorance and vice, and then go away into the presence of God, and tell before the courts of heaven that they spent all their years in Kentucky, and no man cared for the culture of their minds, nor taught them to read the commands of Jesus, their maker and Saviour!

In this very county, it was remarked by a man who well knew the people, that with a single gallon of whiskey he could buy a *hundred* votes.

If these be facts, with regard to one of the most enlightened counties in the state, what must be the true condition of thousands of families who have lived in less favored and less enlightened regions? Should christians and patriots continue to slumber at their posts! Should ignorance still stalk as a lawless invader or abide upon the people as the unyielding pestilence? And if the tale of their deplorable condition produces no sensation in the public mind, in a few years what will become of pure religion and liberty, and where will be found the mighty and heaven-clad giant of benevolent enterprise?

C——.

LEXINGTON, 22d Oct. 1833.

To the Editor.

Sir—Mr. January, of Maysville, called on me to-day, and said he had been afflicted with Dyspepsia for 5 years, during which period he was regularly attended by his family physician; but the disorder continued to increase until he was reduced to the most extreme debility, and was scarcely able to walk across the street; a perpetual cold and numbness prevailed at his hands and feet, and a total loss of appetite ensued. I had tendered the sub-agency at Maysville to Mr. January, about ten months ago, but his business being entirely wholesale, he recommended my respectable friends, Mess. Shultz & Hadunt. He had therefore been long acquainted with the Hygeian Pills; but such is the force of prejudice, that he carried a box in his pocket four weeks before he had the resolution to begin. At length the experiment was made, and after the third dose he was so much benefitted that he persevered, taking from 5 to 9 pills a day for 5 weeks; and he is now in the enjoyment of perfect health; and his family physician advises him to go on with the Hygeian Pills, as the result exceeded the most sanguine expectations.

Mr. January also kindly informed me that Mr. Williams, superintendent of the Maysville road to this city, had for many years been afflicted with habitual costiveness, in addition to which the tetter-worm made its appearance, covered his face, and spread over his body and limbs. Mr. Williams resolved to try the Hygeian Medicines; and after taking between two and three boxes, according to the printed directions, he has the pleasure to find the tetter worm entirely removed, and his digestive faculties resored to a healthy state; which for ten years had been entirely disordered.

The high respectability of the gentlemen whose cases I have mentioned, will give that confidence to public opinion which only is wanted to conquer prejudice, and extend a general benefit to the afflicted in this much respected State of Kentucky.

I am, sir, very respectfully, yours,
G. B. WHITE, *Agent for Ky.*

P. S.—Editors advertising the Medicine will oblige by giving this letter an insertion.

From the Lexington Intelligencer.

Transylvania Commencement.

Having at length completed the arrangements contemplated for celebrating the opening of the splendid edifice erected with the proceeds of the residuary estate of Col. JAMES MORRISON, and to be called *Morrison College*; I beg leave to call the attention of the public to the following complete account of the exercises, of which only detached and partial notices have as yet been published.

MONDAY, the 4th of NOVEMBER, will be devoted to the Inauguration of the Faculty, and the dedication of the building; when an address will be delivered by the President; the whole to be preceded by a *City Procession*.

TUESDAY will be the day of *Commencement*, on which occasion the degree of A. B. will be conferred on five young gentlemen, and the degree of A. M. upon eight others. By all of the former, and by several of the latter, Orations will be delivered. On the same day, probably, the Anniversary Addresses to the two Literary Societies will be delivered; by the Hon. FIELDING L. TURNER before the Whig, and by Mr. HENRY CLAY, Jr. before the Union Philosophical Society.

WEDNESDAY, the 6th, will be appropriated to the *Convention of Teachers*, expected to assemble on that day, and to be addressed by Professor CALDWELL, on "Physical Education," and by the Rev. LYMAN BEECHER, D. D. of Cincinnati, on the "Dignity and importance of the Profession of Teaching.

It is earnestly desired that the attendance of those engaged in the business of instruction may be general. Believing that between the prosperity of colleges and subordinate schools there is an intimate and dependent relation; and sensible of the obligations under which Transylvania lies as a State institution, we are anxious to establish the most friendly connection between her and schools of every grade throughout the community.

Among other items, there will be proposed for the consideration of the convention, a scheme for the immediate establishment, of a school for Teachers.

On THURSDAY, the 7th, the "*General Education Convention*" will assemble, to take up the great subject of Popular Education in all its length and breadth. I have already understood from different sources that the following questions will be amongst those presented for discussion, and which I now mention that those who design attending as Delegates may have their minds previously directed towards them.

1st. Is the aid of a School Fund indispensable to the establishment of an efficient common school system? The discussion of this question will of course involve a consideration of the advantages and disadvantages of a Fund.

2nd. Should not efforts to improve and diffuse education uniformly go together?

3rd. Is it not desirable and practicable to establish, somewhere in the State, a College for educating Teachers?

4th. Is it not expedient to establish throughout the State an organised system of societies to promote, in a manner analogous to that pursued by other benevolent associations, the interests of general education?

5th. By what methods can our education statistics be ascertained with the greatest degree of thoroughness and accuracy? For example, the number of children at school in each county—the books generally used—the number of persons who cannot read nor write—the average length of time during which each child goes to school—the amount of attainment usually made—the prices of tuition—and income of teachers, &c. &c.

6th. Is it wise to seek to make education universal by making it *very* cheap?

7th. Is it desirable that the Legislature so alter the existing school bill as to make it *imperative* upon the county courts to divide each county into school districts, and to authorise the voters in each to impose an advalorem tax on the property of the district, that shall be *adequate to the support* of a teacher or teachers?

8th. Is it not desirable that the approaching Convention, which is but a partial one by way of experiment, call a more general Convention, to be composed of delegates from *all* the counties in the State, to meet in Frankfort during the sitting of the Legislature; and that it adopt appropriate measures for procuring the same?

9th. Is the education received at most of our schools adapted to our political and social wants? And what can be done to make education generally, more *National?*

10th. Is it not practicable, at a very moderate expense to each, to get a small library into every school in the State?

11th. Should teachers be required to obtain license (as Lawyers are) before they are permitted to keep a school?

12. What can be done to raise the standard of education in our Colleges, and to cause their relative merits and prosperity to be estimated by scholarship, and not by so fluctuating a criterion as the length of their catalogues? Would the offer of handsome premiums in the form of Apparatus or Books, to be competed for at Frankfort during the sitting of the Legislature, by any school or college in the State, have this tendency?

It is ardently hoped that these and other topics will undergo a thorough discussion by the delegates, who may thus be enabled to carry home with them a large amount of valuable opinion, which shall be again subjected to scrutiny before a State Convention, and thence disseminated by Congressional District Conventions, and by County and neighborhood meetings, aided by the pulpit, the press, and even the stump, until an enlightened uniformity of sentiment shall be made to pervade all the elements of society. It is impossible that this all important subject should be presented to too large a number of minds, or experience too much investigation. One thing is clear; that until the *public mind* is excited and informed upon it, all hopes of improvement are vain. Under the influence of this conviction, the expedient of Conventions was proposed; and it is truly cheering to witness the cordiality and promptness with which the idea has received, in a practical manner, the approbation of many adjacent counties. I have already heard of the appointment of near three hundred delegates, and other meetings have been holden in addition to those whose proceedings we have learned.

Editors in the State are respectfully requested to insert this communication in their papers, or at least that part of it which states some of the questions which will probably be discussed at the approaching Convention.

B. O. PEERS.

Lexington, October 23, 1833.

Foreign News.

From the New York Observer.

From London papers to September 6.

They contain no news from Portugal later than that published last week.

The great storm on the 31st of August and 1st of September had occasioned much damage to shipping in the English channel and German ocean, and the loss of several hundred lives. The London Times devotes six or eight columns to a record of the disasters occasioned by the furious gale. The names of no less than 59 vessels appeared on the books at Lloyds, most of which were wrecks. In the North Sea several large vessels were seen in a dismantled state, with the sea making a clear breach over them.

It is proposed to ship the Polish refugees in Gallicia and Switzerland, either to England or America; and several hundreds of them are stated to have been already sent to Trieste, and were ready for embarkation.

Many of the students at the University of Jena have been arrested, on account of the depositions of one Quintin, who was concerned in the disturbances last winter. Most of the arrests were made in the night. Fourteen of the students were carried through Weimar, escorted by soldiers.

The French Government were fitting out a new expedition at Toulon, to proceed to Oran, in the territory of Algiers, where the Arabs were giving them much trouble.

France.

By accounts from Toulon of the 25th August the greatest activity prevailed there in preparations for the expedition to Oran, in Africa, and all the workmen in the arsenal were in full employment. The expedition, it was reported, would consist of 4 battalions of infantry (3,000 men,) 500 artillery and engineers, and 500 African chasseurs, making in all about 4,000 men, with 12 8 pounders, 4 bombs, and 450 horses, besides those belonging to the African chasseurs. A Vice-Admiral was to command the fleet.

The frigate La Victoire had arrived at Toulon, bringing details of the taking of Mustaganem. It appears that immediately after the taking of that town by Gen. Desmichels, the Arabs assembled *en masse*, and pitched their tents entirely round the town, so that Gen. Desmichels, being obliged to return to Oran, was compelled to make use of the Victoire to convey him there, at the same time taking with him the Turks that formed the garrison of Mustaganem. The Arabs, taking advantage of the departure of this vessel, seized all the small craft that they found on the beach, massacred their crews, and then burnt the vessels. Fortunately for the French, the brig Le Hussard arrived, and soon cleared the shore of the natives. General Desmichels, immediately on his arrival at Oran, sent a reinforcement to Mustaganem, the troops left there being too few to attack the Arabs, while the General himself was making preparations to attack the enemy by land, and drive them from the neighborhood of their newly acquired sea port.

Spain.

The Memorial Bordelais of the 30th August contains the following:—"We have received the following important intelligence from Spain. The court of Madrid is in an extraordinary state of agitation. The Queen has received positive information that M. Zea keeps up a secret correspondence with Don Carlos, whom the northern powers wish to continue in Portugal, in order that he may be near at hand should the king expire. Indignant at these dark machinations, the Queen has urged his majesty to dismiss M. Zea, and replace him by the Duke of San Fernando, and also to enter into an alliance with England and France; but the king being weak and timid, cannot come to any resolution, but maintains his temporizing system, keeping his minister in order that he may not offend the Holy Alliance."

Italy.

A letter from Ancona, dated August 23, says: "We learn from Rome that it is now two months since the persons employed under the Government have received any part of their salaries, such is the exhaustion of the Pontifical treasury. It is said that the object of M. Torlonia's journey to Naples was to concert with M. de Rothschild for a new loan of 2,000,000 to the Papal Government, the negotiations for which are stated to have been broken off at a moment when they were on the point of being crowned with success. Letters from the frontiers of Naples announce that many arrests have taken place in the Abruzzi, the causes of which are unknown."

Russia.

The Emperor of Russia has appointed his son, the Grand Duke Constantine, aged six years Grand Admiral of the Empire, and presented him as such to the fleet assembled at Cronstadt.

Latest from Mexico.

Letters and papers received by the brig Paragon, arrived at Philadelphia, bring advices from the city of Mexico to the 7th of September.

Gen. Santa Anna was at Dolores, in the State of Queretaro, reorganizing his forces, his army having been weakened by the cholera. Gen Arista, at the head of the revolutionary forces, was in Guanahuato. A decisive battle was soon expected.

"The cholera had nearly subsided in the city; and Congress was to re-assemble in a few days. The deaths in the capital and its vicinity, were estimated at 20,000 during the 30 days from 8th Aug. to 8th Sept. Although the mortality ity was principally confined to the poorer classes, yet a considerable number of highly respectable individuals of both sexes had fallen victims. In Vera Cruz there had been about 1500 deaths, or one-fourth of the population of the city.

Summary.

The Rev. John Burk, formerly a Presbyter of the Roman Catholic church, has lately connected himself with the Protestant Episcopal church, in Virginia. The Catholic presses are endeavoring to blacken his character. The head and front of Mr. Burk's offending is, that like an honest man, and good citizen, he has married a wife!

Mr. O'Connel is about establishing a new daily paper in Dublin. $100,000 capital is to be raised for the purpose.

In the South District of Worcester County, Mass. are 285 taverns where ardent spirits are not sold! and only 55 on the old plan. The number of members of the Temperance Society is 7,540, having increased 4,847 during the past year.

At the wedding of Mr. Johnson and Miss Howe, at Granville, Ohio, about $52 were contributed to the cause of missions. Mr. and Mrs. J. are to embark soon for the Mediterranean mission.

It is stated that a large emigration of Jamaica Planters, will take place in the United States.

Marriages.

Married, on the 15th inst. by the Rev. Andrew H. Kerr, Rev. REUBEN K. MCCOY, of Garrard county, to Miss OCTAVIA P. HAWKINS, daughter of Mr. Moses Hawkins, deceased, of Woodford county.

On the 17th, by Rev. Joseph Huber, Mr. CHARLES K. M'COY, to Miss EMILINE WATSON, daughter of Mr. Benjamin Watson, both of Garrard County.

At the request of the Session of the Pisgah Church, a Funeral Sermon will be preached at that Church on the 3d Sabbath in November, by the Rev. Robert Stuart, on accasion of the decease of the Rev. Joseph C. Cunningham,

Transylvania University.

MEDICAL DEPARTMENT.

THE Lectures introductory to the several courses, will be delivered during the next week, at the hours and places below specified, viz:—

Dr. DUDLEY, on Monday, November 4th, at 3 o'clock. P. M. in his amphitheatre.

Dr. CALDWELL, on Tuesday, 5th, at 12 o'clock, M. in the Medical Hall.

Dr. COOKE, on Wednesday, 6th, at 12, in the Hall.

Dr. RICHARDSON, on Thursday, 7th, at 12, in the Hall.

Dr. YANDELL, on Friday, 8th, at 12, in the Chemical Laboratory.

Dr. SHORT, on Saturday, 9th, at 12, in the Medical Hall.

By order of the Faculty,
C. W. SHORT, M. D. *Dean.*
Lexington, Oct. 30, 1833. 16–2w

FALL AND WINTER

NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos. 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored *Silks*, A great variety plan colored *Silks*, Scotch, Ingrain and Kiderminster Carpetings, Venetian, *Stair*, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'ffs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*

Lexington, Oct. 23, 1833. 15—by

A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,)

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological*, and *School Books;* all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13-tf.

NEW GOODS.

W. & J. HOLLOWAY,

Are receiving and opening at their Store, Main street, a handsome and seasonable stock of

Fall and Winter Goods,

A part of which are the following, viz:

SUPERFINE blue, black, brown, green, olive, and drab *Cloths*, very cheap; Super. Petersham, for coatings; Super. Sasinetts, assorted colors; Super. Rose Blankets, 10-4, 11 4, 12 4, and 13 4; Super. Mackinaw Blankets, green and white; Super. Saddle Blankets, and for negroes; White, red, green, and yellow Flannels; Super. Velvet and Swansdown Vestings; Ladies' Prunella, morocco, leather, lasting, seal, and calfskin Boots and Shoes; Boots and Shoes for men; Fancy Tuscan and Gimp Bonnets; Fancy fine Leghorn and Straw Bonnets; Velvets, all colors for Bonnets; French and English Merinos, a splendid assortment; Super. Dark Calicoes; Bombazines and Bombazetts; Merino Scarfs and Shawls; A splendid assort. of Thibet and other Shawls, embroidered and plain; Hosiery of all kinds; Fur Caps and Pilerines; Fur Caps for Men and Boys; Hair and Cloth do. for men and boys; A fine stock of Silk Handkerchiefs; do. Linen Cambric Handkerchiefs; Brown and bleached Domestics; Camlets for Cloaks, &c. &c.

Also, Groceries,

HARDWARE, QUEENSWARE, & CHINA.

Superior Cavendish TOBACCO.

The above articles we will sell, as usual, very cheap for CASH, or we will take in exchange, at fair prices, *Jeans, Linsey, Socks, Feathers*, and *Tow and Flax Linen.* Our friends and the public are respectfully invited to call Lexington, Oct. 9, 1833.—13-tf

J. W. JOHNSTON,

SURGEON DENTIST,

RESPECTFULLY tenders his services to the Ladies and Gentlemen of Lexington and its vicinity, in the various branches of

Dental Surgery.

He feels safe in pledging himself to perform every operation of a Dental character, in a style of neatness, elegance and durability, not to be surpassed in the United States. His operations will be attended with very little pain, and, in most instances, without any, and always with the best of materials, which, unfortunately, has not generally been observed in Dental Practice. His charges will be moderate.

All diseases of the *Teeth* or *Gums cured.*

His Office is on Main Street, in a room of *Mrs. Jones's Boarding-house*, over J. W. Hunt's store; but he will visit Ladies at their residences, if requested.

J. W. J. will remain in this place for a few weeks and longer, should he meet with sufficient encouragement.

Lexington, Ky. Oct. 16, 1833. 14–3w*.

Dr. J. W. Johnston's

ODONTALGIC TOOTH-ACHE DROPS,

Celebrated for the cure of Aching Teeth.

THIS medicine is a vegetable extract, or spirit, and is free from every property hurtful to the teeth. It causes no pain when applied, and is a certain relief in all cases of tooth-ache, that can be remedied without extracting the teeth.

Directions.—Dry the cavity of the tooth with cotton or lint, and then drop five or six drops on cotton, and press it in the tooth.

Sold Wholesale and Retail, by Dr. J. W. JOHNSTON, Surgeon Dentist, *Lexington Ky.*

(Price 50 cents.

Maysville, Sept. 1833.

Dr. J. W. Johnston: Sir--We have made a fair trial of your Odontalgic Tooth-Ache Drops, in several cases, and they have been successful in curing every case, and can recommend them to those that are afflicted.

From yours, &c.
SHACKLEFORD & PAYNE.
Lexington, Ky. Oct. 16th, 1833. 14–3w*

FARM FOR SALE.

THE Subscriber offers for sale the farm on which he resides, situated 3 miles south of Harrodsburgh, Mercer county, Ky. It contains about 180 acres. For further particulars, enquire of the subscriber, on the premises. CORNELIUS DEMAREE, Jun.

October 16th, 1833. 14–3w*.

Wanted to Rent,

A SMALL comfortable family residence, situated in a convenient part of the City, for which a liberal price will be given. Enquire at this office.

October 9, 1833. 13–3w

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.--Constant employment will be given to first rate workmen. October 2, 1833 —12-6m

STOVES.

MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15–3m

THE ASSEMBLY'S

Shorter Catechism,

(With Scripture Proofs,)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

RICHMOND

FEMALE SEMINARY.

DEEPLY impressed with the importance of Female Education, I have determined to make it the business of life; and in order to extend its benefits as widely as possible, I shall open my Female Seminary on a more extended plan than heretofore. To effect this object, I have procured an assistant Teacher from the East, educated designedly for an instructor, who intends making the business of teaching the work of life. I have likewise procured an Instructress in the science of instrumental music, and all the ornamental branches of education, as well qualified perhaps as any in the west. In short, I design the Richmond Female Seminary to be equal to any in the Western country, and to make it as desirable a point for the acquisition of knowledge as any other.

The town of Richmond is situated in the interior of a large, healthy and fertile County, and if we judge from the past, there is no place in the West, affording a site, more conducive to health. The house occupied as a Seminary is large and airy, containing four separate apartments, and convenient to any part of the town. An excellent pair of Globes, and Maps of all kinds will be kept in the Seminary for the use of the pupils, also such Philosophical, Astronomical, Chemical and Geometrical Apparatus, as may be necessary for the illustration of those sciences.

The scholastic year comprises 48 weeks, commencing on the first monday in November. It will consist of four terms, each term embracing 12 weeks, with one week's intermission at its close. An annual examination of the pupils will take place at the close of each fall term.

TERMS OF TUITION PER QUARTER:

Preparatory Department, including Orthography and Reading,	$5 00
First Class.—Reading, Defining, Penmanship, Arithmetic—mental and written, Geography—ancient and modern, with use of maps and globes, with Composition,	8 00
Second Class.—The above studies continued, with the addition of English Grammar, Geometry, and Mythology, with Composition,	8 00
Third Class.—History—sacred, profane, ecclesiastical, and natural, Philosophy, Chronology, Botany, Ornithology, Geometry, Trigonometry, Rhetoric, Drawing of Maps, Geology and Composition,	10 00
Fourth Class.—Chemistry, Logic, Algebra, Astronomy, Philosophy—moral and intellectual, Evidences of Christianity, Constitution of the United States, connected with Political Economy, French, with Composition,	10 00
Drawing and Painting,	5 00
Instrumental Music,	12 00

Stationary of every kind, except books, furnished without charge, and they will be furnished at the most reduced prices.

No deduction for absence. Tuition to be paid quarterly in advance.

For the accommodation of Parents who may wish to embrace the advantages of the Richmond Female Seminary, I have opened a boarding house for young Ladies, conveniently located, large and in the highest degree comfortable.

TERMS OF BOARDING:

Boarding, washing, lodging, fire, candles, &c. for fall and winter terms, each,	$24 00
Spring and Summer terms, each.	$21 00

The strictest attention will be paid, to the moral, as well as intellectual culture of Young Ladies committed to my charge.

Reference for further particulars may be made to the gentlemen whose names are appended to the following recommendation.

JOHN. H. BROWN.

October 9th, 1833. 13–3w.

We the subscribers having been patrons of the Richmond Female Seminary, since it has been conducted by the Rev. John H Brown, can with confidence recommend it to the public, as being equal to any Female School in Kentucky.

William McClanahan,
Curtis Field,
Thompson Burnam,
David Irvine,
Howard Williams,
Ezekiel Field,
Squire Turner
Thomas G. Little,
Daniel Breck,

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

For the Western Luminary.

A Retrospect of Greece.--No. 2.

By a slight review of the nations of antiquity, man might learn a lesson at once useful to him in life and humbling to his pride. Where are the trophies of an Alexander, or a Cæsar? They live only in the page of the historian and song of the poet. The loud shouts of the applauding multitude are no longer borne upon their ear—no more do they ride in their cars of triumph through the thronged streets of their ancient cities, the voices of Socrates and Plato, are no longer heard in the halls of science, setting forth preceptive lessons to their crowded auditors. All the cities of antiquity, Babylon with her towering walls, Thebes with her hundred gates, and Athens with her magnificent palaces, her orators and philosophers, have crumbled into dust, and the wild beasts of the forest now make their lair where once stood the palaces of kings, and nightly howl their doleful requiems among their tombs. But Greece, with her sunny hills and classic vales, the land of the muses, the mother of science still continued to exist as a nation, although the sun of her glory had almost set.—After undergoing a variety of revolutions, she at length asserted her freedom, and seemed to be resuscitated by a remembrance of her former glory: this spirit of independence she maintained, until her last calamitous revolution.—Just before that event, she stood, not cased in the panoply of war as she had been, but like a chaste virgin, clothed in the vestments of virtue and peace, respected by all civilized nations for what she had been, and pitied on account of her defenceless situation.

But the followers of Mahomet, those enemies to religion and civil order, did not long suffer her to remain peaccable possessor of her humble rights. Not contented with the great portion of this ancient country they already possessed, they conceived the unholy design of overcoming the feeble resistance that could be offered to their numerous forces, and wresting from Greece the last dear relic of her ancient fame—her liberty. The Turk enters her peaceful vallies, which had once resounded with the songs of her ancient bards, proclaiming their countries' conquests and triumphs; he with his savage hosts tears down the olive branch of peace, erects the blood stained banner of his triumphs, and depopulates and makes desolate her cities and villages. Did Europe look tamely on, and see the land to which she is so much indebted for her present refinement, plundered and made desolate by the hand of barbarians? Was she not aroused and touched with sympathy, at seeing the rights of a free and defenceless people, invaded by the ruthless hand of rapine?

Was she not aroused with indignation, when she saw the splendid temples, the monuments that have stood for ages, and all those relics of antiquity so dear to the heart of science defaced and trodden under foot? Oh, bleeding, suffering Greece, did no one feel for thy woes? Where was ancient chivalry, which would have extended the hand of assistance to the distressed? Alas for thee, oh fated Greece, the sympathies of the world were locked up in selfishness. But did not honour, truth, and justice forbid that the light of thy glory should be forever extinguished?

But did Greece herself make no resistance? Hear her drum beat to arms! The warrior unfurls the proud banner of his country; the grey headed sire, with a hand trembling and almost palsied with years; the youth, with a cheek flushed with a love of country, and even the tender lovely female, all, all are heroes now, and all are clothed in the habiliments of war. Oh did it not strike the savage heart with admiration, and cause him to relent, to see the aged, the youthful, the beautiful oppose him in the fight? Ah no, his heart is steeled against all the tender emotions of pity, and the infatuations of his creed teach him no mercy. In vain is their united strength arrayed against the hosts of invading Turks. City after city is lost, and they see their fields which so lately were clothed in all the beauty and fragrance of nature, now strown with the mangled corpses, and themselves driven to the walls of Missolongi. This is their last refuge, this, their last hope; they know that if Missolongi falls, their country falls with it. The Grecian leader is seen standing on the city's walls, leaning on his spear, his mind is wrapt in deed thought, at the remembrance of his country's oppression and misery, his bosom heaves with anguish; the manly tear steals unhidden down his sunburnt cheek,—the spirit of his fathers rises within him,—as his eye rests upon the devoted few who line the city's walls, and compose its last defence. The deep feelings of his heart force him to address them.—He reminds them of their county'rs fame,—he tells them of the deeds of their fathers, their virtue, their valor; he impresses upon them, that their country's very existance is now at stake. He calls to their recollection the fields of Marathon, of Leuctra, of Thermapolx, and infuses the ardor, the patriotism, of his own spirit into their breasts.

But the Turkish banners are now seen floating in the breeze; their countless hosts are following in solid phalanx; their spears are seen glittering and flashing in the sun beams; the clashing of the cymbal, and stamping of the fierce war horse are borne upon the air. The Greeks stand to arms; determination is seen in every eye; they have resolved that never while they live, shall the detested crescent float upon their walls. The Turkish forces advance and begin the fight,—the Greeks unwavering meet them, contending hand to hand; the deadly scimitar and spear deal destruction around. But alas, the skill, the valour, the determination of the Greeks avail but little; faint, weary, and borne down by numbers, they sink one by one, vainly endeavouring to form a bulwark with their dying bodies to keep off the approaches of the enemy from the city. Wnere was the spirit and guiding hand of a Leonidas, a Themistacles, a Miltiades? Brave spirits' could you have witnessed your country's fall, would it not have appalled your manly hearts. See the fond mother with the infant at her breast, she kneels to heaven to seek that assistance, which nothing else can now afford. The ruffian Turk appears, and tears the shrieking infant from the mothers' brest, his scimitar is bared, and falls upon the head of the supplicating parent. But the city is taken, and the hand of the Turk has demolished the fair structures of Grecian architecture, and his foot has trodden on the tombs of her heroes. But the reign of oppression was short, and Greece is now about to present herself to the world, as a free and independant nation; and as the Star of Bethlehem has at length shone upon her, she may yet be happy and blest. Under the influence of the christian effort that is now exerted in Greece, she may yet arise, like the fabled Phenix from her ashes; purified in her principles, renovated in her character, and shining in all the beauty and brightness of a christian nation. The God of War shall then no longer wave his dark, dread banner over this lovely classic land; but her cities shall be adorned with the sanctuaries of the most High, her hills shall echo with the sound of the Sabbath bell, and her vallies smile in all the peace and fertility of nature. Then her future heroes instead of bearing the blood stained banners of victory into the surrounding nations, and proclaiming their country's conquests and triumphs, may carry the peaceful ensigns of Christ and assert the triumps of his cross. G. W. C.

Poetry and Fiction.

To clear English literature of the drinking influence that pervades it, would be an immense task. Sir Walter Scott is answerable to a heavy charge against him, on the score of the immoral influence of his works from this sole cause.—There are scenes in his novels, which might make the mouth of a hermit water; drinking scenes in great number, where the approbation of the writer to the wassailing and merriment cannot be disguised, and cannot but be exceedingly injurious. To take one of the least reprehensible of his works, Ivanhoe; there is in that volume an admired drinking scene between Richard of England and the feasting friar in the hermitage in merry Sherwood forest, which few of his readers perhaps ever thought of condemning, but whose whole power, (and it is very great,) goes directly to put "spare temperance" to the blush, and contradict her "holy dictate," and render all her suggestions ridiculous; it tends to make the idea of a drinking frolic a pleasant, and not an immoral thing. Some of these novels, that are exerting a wide and powerful influence over the world, are the very books, which of all others, the wild dissipated youth every where would keep open on his table, to give a greater zest to his wine cups and his box of Spanish cigars. The charm of Scott's works, and their excellence in some respects, make this immoral influence most bitterly to be regretted, and sternly to be condemned. If it exists in his works, how much more does it in similar works of minds utterly inferior. What libraries of novels and licentious rhymes have swarmed from the press, composed, most likely, under the inspiration of ardent spirit, and of an influence directly calculated to make the drunkard's appetite burn higher. It is happy that there are not many works concocted, like Byron's Don Juan, from the dregs of Holland gin; it is a curse to the world that there is one. Byron is only one among gifted minds, that, had they not been destroyed by intemperance, would now have been living to bless, at least not to corrupt and curse the world. In the biographies of such men, for instance in the life of Byron by his brother drinker, it makes one indignant to witness the levity with which this vice is treated, the excuses that are made for it, the veil and pleasant colouring with which its hideous features are disguised.

Burns was a victim of the use of ardent spirit; and multitudes there were of the high and the noble, who would drink with him, and hang upon the wit inspired by the destroying cup, who afterwards left him to perish. In the poetry of Burns, there is much that ardent spirit has rendered grossly immoral; nor has the immorality of his works, nor that of any other licentious genius in the English language, ever been reproved with any thing like the severity it deserves. On the contrary, it is always palliated. And because the biography of men who have perverted into the devil's aid the powers of mind bestowed upon them, has usually devolved upon beings of a kindred spirit, the curse of their depravity has been perpetuated, with scarcely a restraining influence, from generation to generation. What condemnation is too severe, applied to an apology like the following, for the immoralities of Burns, written by a Scottish lady, and incorporated with similar criticism in the life of that poet: "His poetical pieces blend with alternate happiness of description the frolic spirit of the flowing bowl, or melt the heart to the tender and impassioned sentiments in which beauty always taught him to pour forth his own. But who would wish to reprove the feelings he has consecrated with such lively touches of nature? And where is the rugged moralist, who will persuade us so far to chill the genial current of the soul, as to regret that Ovid ever celebrated his Corinna, or that Anacreon sung beneath his vine?" Such language as this, about 'the genial current of the soul,' (the love of strong drink and debauchery,) reminds us of the affectionate concern of the drunkard, for the reputation of *the good creature*, in his view so cruelly slandered.

Musicians, poets, painters, and statesmen have fallen victims to this vice, and mainly because all the habits of society have been such as to encourage it. Music, painting, and poetry, have all been brought under contribution to foster the appetite of the drunkard. The celebrated pictures of Teniers, withdraw the mind's notice from the immorality of their subject, just in proportion to the exquisite humour, originality, and minuteness, with which the scene is delineated. The power of the artist makes the delighted spectator, though ever so temperate, almost wish, for a moment, to be one even of the drinking company on the canvass.

In some of the German and English drinking songs, music and poetry have been allied in so exquisite a manner, that they would, without any other temptation, be enough to beguile any young and susceptible being into this dreadful vice. Think now of influences like these, passing through society in the pleasantest shapes in which the soul is accustomed to receive her moral impressions! Even if each were very small in itself, combined together their power would be very great.—The temperance reformation will never be victorious, till such sources of evil as these are utterly cut off. And let it be remembered, that this reformation aims to turn that whole amount of talent and genius, that hitherto in the midst of these influences, has swept onwards in a tide of moral ruin, like a channel where it shall be preserved for the whole world's good, and diffused in streams of benevolence. As in all other ways put together there has not been a greater waste of intellect than by this single vice, so in no other way can there be such a saving of the world's intellect as in the promotion of this temperance reformation.—*American Quarterly Observer.*

From the New-York Evangelist.

Extract of a Letter from the Rev. Dr. Cox.

LIVERPOOL, Aug. 16, 1833.

The synopsis of my travels past and prospective, may aid you in the conception that I could have little time for correspondence of a proper kind with a publication in America. I am not infatuated with the love of sight-seeing; and as I have gazed considerably on the wealth, the nobility, and the glory of the world, so I can say in truth that I have been conscious often of pity, but of envy never. As an American, but especially, as a Christian, I prefer my portion very cordially.

Princes, we envy not your state;
We look with pity on the great,
And bless our humble lot.

O, if our countrymen were all Christians, I should feel their superiority every way, and affirm it with no qualification. As it is, I feel it, and pray the Great Guardian of Israel to preserve that happy land, from "luxury's contagion mean and vile," from infidelity, and from profligacy, its proper fruit!

Our revivals are matters of immense interest with all the religious here; some from envy and wrath, inquire of them; others from good will and the love of the cause; but few or none understand them at all! Many resolve the astounding fact that there are none in this country, into "the state of society as very different here in England." What they mean by *the state of society*, I may help you to analyze hereafter. Our country is a tower of interest and of influence, which is seen afar and with no indifference, whether by friends or foes. God raised us up as a nation, and will use us to accomplish his glorious purposes in his own blessed way. I rejoice that he reigns; and that "the iron and the clay" of the imperial image, shall soon be reduced to dust and blown "as the chaff of the summer threshing-floor;" that righteousness and truth, that moral influence and religious jurisdiction, shall soon predominate in the earth!

Temperance is another matter of difficult digestion to our cotemporaries in Europe. We are the mother country however in this noble enterprize, that moves with difficulty and grows not fast in this ungenial clime. "The state of society" may account for it, but they are half a century, I fear, behind us. On this subject I have more ideas than can be engrossed or detailed in this communication. In many respects it seems as if they could not comprehend us. The power of public sentiment is to them a Utopian conception: and moral power is—an Americanism! To be sure, it differs from the power of the bayonet, from an armed police and the discharge of artillery.

I do not mean to say there are no exceptions, and some illustrious ones, to the statements I have given; still, I am persuaded that they are generally true and important, in application to the Christians of this country. Our brethren in the faith, I mean the evangelical dissenters, have more to hinder and oppress them, than have we in happy America. O may gratitude and every other grace increasingly characterize our nation, and preserve our citizens from the levity of sentiment and the crimes of practice, which have comparatively ripened the older hemisphere for "the battle of that great day of God Almighty." In the hope of seeing you soon, and in prayer for your distinguished usefulness in the cause of our glorious Master, I remain, dear brother, very affectionately, yours in the ties of grace and truth,

SAMUEL H. COX.

From the American Baptist Magazine.

Gethsemane.

Among the mountain-trees
The winds were whispering low;
And night's ten thousand harmonies
Were harmonies of wo:
A voice of grief was on the gale—
It came from Cedron's gloomy vale.

It was the Saviour's prayer,
That on the silence broke,
Imploring strength from heaven to bear
The dread and wrathful stroke,
As in Gethsemane he knelt,
And pangs unknown his bosom felt.

The fitful starlight shone
In dim and misty gleams;
Deep was his agonizing groan,
And large the vital streams
That trickled to the dewy sod,
While Jesus raised his voice to God.

The chosen three that staid
Their nightly watch to keep,
Left him through sorrow's deep to wade,
And gave themselves to sleep.
Meekly and sad he prayed alone,
Strangely forgotten by his own.

Along the streamlet's bank
The reckless traitor came;
And heavy on his bosom sank
The load of guilt and shame:
Yet unto them that waited nigh
He gave the Lamb of God to die.

Among the mountain-trees
The winds were whispering low;
And night's ten thousand harmonies
Were harmonies of wo;
For cruel voices filled the gale
That came from Cedron's gloomy vale.

Dyspepsia.

We look back with melancholy feelings upon the days of boyhood, when we could eat a doz. green apples and never feel the worse for it. Not that we plead guilty now, to being a dyspeptic, but we are occasionally reminded that we have a system, a fact of which we were once in a state of blessed ignorance.

The causes of dyspepsia among us are various. It arises from eating too much, eating to fast and over-working the brain.

Now if a man wishes to get rid of the dyspepsia, he must give his stomach less to do, and above all, his brain less to do. It will be of no service to follow any particular regimen—to live on chaff-bread or any such trash—to weigh his food, &c. so long as the brain is in a state of constant excitement. Let that have proper rest, and the stomach will perform its functions. But if he has fourteen or fifteen hours a day in his office or counting room, and take no exercise, his stomach will inevitably become paralyzed, and if he puts nothing into it but a cracker a day, it will not digest it.

If you would be free from the dyspepsia, bear this in mind, that in nine cases out of ten in that disorder, it is the brain that is the primary cause. Give that delicate organ some rest. Leave your business behind you when you go to your home. Do not sit down to your dinner with your brow knit, and your mind absorbed in casting up interest accounts. Never abridge the usual hours of sleep. Take more or less of exercise in the open air every day. Allow yourself some innocent recreation. Eat moderately, slowly, and of just what you please; provided it be not the shovel and tongs. If any particular dish disagree with you, however, never touch it nor look at it. Do not imagine that you must live on rye bread or oat meal porridge; a reasonable quantity of nutritious food is essential to the mind as well as the body. Above all, banish all thoughts of the subject. If you have any treatises on dyspepsia, domestic medicine, &c, put them directly in the fire. If you are constantly talking and thinking about dyspepsia, you will surely have it. Endeavour to forget that you have any stomach. Keep a clear conscience, live temperately, regularly and cleanly; be industrious, but be temperate in that; do not make haste to be rich; cultivate the social affections, banish gloomy and desponding thought, and you will never be troubled with the dyspepsia. We are not a doctor, and shall charge nothing for the above advice. If it does any good, we shall be happy; if it does not, we shall have incurred no responsibility.—*Boston Journal.*

True Principles falsely applied.

In 1773, it was represented to the Legislature of Massachusetts, that spirit, distilled through leaden pipes, was unwholesome, and hurtful. A law was therefore passed that no person should use such pipes, and no artificer make them for the purpose of being used in distilling, under penalty of one hundred pounds. Assay masters who were appointed, were put under oath, to examine and prove to the best of their abilities, all pipes that were used in distilling, and if any one was found to contain alloy of lead, or base metal, they were to give notice to the distiller, who was forbidden to use it afterwards, under penalty of one hundred pounds. (Mass. Laws, Vol. II. p. 1001. Boston Ed. 1807.)

Why might they not use leaden pipes, if they were cheaper than others, and by using them they would make more money? Because they were injurious to health, and endangered men's lives. They were therefore forbidden to use them under penalty of one hundred pounds. But what was the injury done to health, and what the loss of human life, by the use of leaden pipes, compared with that occasioned by the sale of ardent spirit? And shall legislators forbid the one, and license the other? Can they continue, after the poisonous nature and destructive effects of ardent spirit are known, to license the sale of it without great guilt? If they do continue to do it, will they not, at the divine tribunal, and ought they not at the bar of public opinion, to be held responsible for its effects?

Let the people, who have long been suffering its destructive effects, judge.—*6th R. A. T. S.*

Delusive Test of Feeling.

The substitution of the transient and unreal, for the real and enduring objects of prayer, brings with it often that sort of ameliorated mysticism which consists in a solicitous dissection of the changing emotions of religious life, and in a sickly sensitiveness, which serves only to divert attention from what is important in practical virtue.—There are anatomists of piety who destroy all the freshness and vigor of faith, and hope and charity, by immuring themselves, night and day in the infected atmosphere of their own bosoms. Let a man of a warm heart, who is happily surrounded with the objects of social affections, try the effect of a parallel practice; let him institute anxious scrutinies of his feelings towards those whom hitherto he has believed himself to regard with unfeigned love:—let him in these inquiries have recourse to all the fine distinctions of a casuis, and use all the profound analysis of a metaphysician, and spend hours daily in pulling asunder every complex emotion of tenderness, that has given grace to the domestic life; and, moreover, let him journalize those examinations, and note particularly, and with the scrupulosity of an accomptant, how much of the mass of his kindly sentiments he has ascertained to consist of genuine love, and let him from time to time, solemnly resolve to be in future more disinterested and less hypocritical in his affection towards his family. What at the end of a year, would be the result of such a process? What but a wretched debility and dejection of the heart, and a suspension of the native expressions and ready offices of zealous affection? Meanwhile the hesitations and musings, and the upbraidings of an introverted sensibility, absorb the thought. Is it then reasonable to presume, that similar practices in religion can have a tendency to promote the healthful vigor of piety!—*Natural History of Enthusiasm.*

Prejudice.

The following forcible and beautiful delineation of prejudice, is ascribed by Hugh Worthington, a late English divine, to the celebrated Dr. Prince: "Prejudice may be compared to a misty morning in October; a man goes forth to an eminence, and he sees at the summit of a neighbouring hill a figure, apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; the size lessens as they approach; they draw still nearer, and the extraordinary appearance is gradually, but sensibly diminished; at last they meet, and perhaps the person he had taken for a *monster*, proves to be his own brother."

Good Advice.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge, lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary—but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

Two things a man should never be angry at: what he can help, and what he cannot help.

LEXINGTON
Hat, Boot and Shoe Store.
JOHN LITER,
(*Late Foreman of Philip Spare,*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats,* and *Ladies' and Gentlemen's Boots and Shoes,* of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN or TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE—*Five or six Negroes*, who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9-tf

BOOTS AND SHOES.
GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,
EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

Copper, Tin, and Sheet Iron MANUFACTORY.
☞Sign of the GOLDEN COFFEE-POT.☜
Miller & Farrar,
(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER.
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.
Lexington. Sept. 11, 1833. 9-tf

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev DR. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf

New Drug and Chemical STORE.
GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

Transylvania University.
MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by DR. DUDLEY.
Institutes of Medicine and Clinical Practice, by DR. CALDWELL.
Theory and Practice of Physic, by DR. COOK.
Obstetrics and Diseases of Women and Children, by DR. RICHARDSON.
Materia Medica and Medical Botany, by DR. SHORT.
Chemistry and Pharmacy, by DR. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
July 31, 1833. 3-3m

MERCHANT TAILORS' FASHIONABLE STORE.
No. 2, Cheapside, Lexington.
WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.--48-tf